THE CHURCHMAN.

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POETRY.

From the Gambier Observer.

HUMILITY ON EARTH.*

Humility hath her bright home in heaven;
And yet she sometimes stoops to visit earth:
Twice hath she come in all her loveliness;
But then she came to those whose hearts were pure
As the vermilion folds of sunset clouds,
Where rests the ling'ring light of parting day,—
Pure as the quiet tops of the high mountains,
Holiest of all on earth, as nearest heaven,
Where never cometh but the moaning wind,
Or the white snow, or the unsullied light.

HUMILITY IN PARADISE.

'T is sunset in the bowers of paradise;
And yet the light lingers upon the flowers,
As if 't were loth to bid the sad good-night.
It is the hour of worship: oh, how sweet!
And there, upon the brow of a green hill,
Just on the borders of Euphrates' stream,
They stand—the earliest dwellers on the earth,
As yet the holiest. The deep waters
Lie in the quiet of a sleeping child,
While the glad wind comes, like a messenger,
Bearing the perfume of a thousand flowers,
With all the sweetness of a thousand songs.
It is the hour for worship; and they kneel,
Hand clasp'd in hand, upon the grassy sod.
Read in that eye the eloquence of love,
The silent eloquence of thankfulness;
And then, the quiv'ring lip! it moves in prayer,
And such petitions! Sweet humility!
Young paradise, in all her virgin beauty,
Was not, methinks, so beautiful as thou!
'T is true, her skies were genial and serene;
'T is true, her flowers were delicately fair;
'T is true, her music was all wild and sweet;
Yet these were all of earth, and thou of heaven!

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HUMILITY RECOMMENDED TO STUDENTS.

It seems, my brothers, but as yesterday,
Since first our willing steps were hither bent
In search of knowledge. Even now we stand
Just by her golden gates, and gaze away
Into her labyrinths of loveliness.
We hear the fearful curse denounced on those
Who promised to direct, but led astray,—
The melancholy cry of murder'd peace.
And yet it almost prompts the tear of joy,
To think what deep delight, what usefulness,
Are his, who walks upon that magic ground,
Yet walks in safety!
Who—who will be to us the friend, the guide,
That will conduct us to our journey's end?
Oh, sweet Humility! thy lowly temper
Shall be to us our Star of Bethlehem,
Shall guide our footsteps in our wanderings,
And bring us safely to our home at last;
Amid the mazes of bewilder'd thought
Thy heavenly light shall rest upon our path,
And, as we humbly bow to ask for guidance,
Reveal the hand that kindly points the way!

COMMUNICATIONS.

For the Churchman.

EPISCOPAL TRANSLATIONS.

Mr. Editor,—The intelligence is before me that the Missionary Bishop has been elected to the vacant Episcopate in Maryland.

This proceeding is authorized, and was doubtless suggested by that clause of the canon "of missionary bishops" which declares them "eligible to the office of diocesan bishop in any organized diocese." This clause was strenuously resisted by the House of Bishops in the last General Convention, and was one of the only two questions on which the yeas and nays were called for in the other house, the call being made in this instance by the delegation from Tennessee. The consideration which induced many members to oppose its passage, now demand its repeal.

That it sanctions a flagrant violation of primitive usage and catholic principles, the following extract, from a high ecclesiastical authority, will make abundantly manifest.

"It was against *rule*," says Barrow, "that any bishop should desert one church, and transfer himself to another; and indeed against *reason*, such a relation and endearment being contracted between a bishop and his church, which cannot well be dissolved. This practice was esteemed bad, and of very mischievous consequences; earnestly reproved as heinously criminal, by great fathers; severely condemned by divers synods." Among these he mentions the "synods of Nice I., of Chalcedon, of Antioch, of Sardica, of Arles I.," &c., and proceeds to specify instances in which this "good ecclesiastical rule" was enforced.

That the practice is indeed "bad, of mischievous tendency," it is needless to argue. Nobody would wish to see it introduced among our diocesan bishops: and it will be sufficient to show that among missionary bishops the effect must be more lamentable.

It must render the canon utterly nugatory, with respect to any good to be derived from its operation, and frustrate the declared object of its framers. A tried man will naturally be preferred in the choice of a bishop. Therefore, when a vacancy occurs in a diocese, the present case will naturally be repeated; a faithful missionary bishop will be the person to attract the desires of the Convention. Especially will this be the case, when any difficulty or disappointment occurs in filling a vacant Episcopate. What must be the consequences? The missionary bishops, (if they consider the privilege proper for their exercise, as the canon virtually declares it,) will be withdrawn from their fields of labor before they have had time to survey the ground; before they have acquired information to devise plans for the good of the Church, much less to accomplish them. They will be regarded by the churches not as their bishop, but as strangers, to continue with them only until a more comfortable situation is offered elsewhere. The feelings will be annihilated, which should accompany and endear the relation of bishop and flock; the feelings on which the prosperity of the Church, any where, whether organized or not, is greatly dependent.

And now for some of the reasons which influenced the General Convention to adopt the clause. The members of that body will recollect that the most potent of these was of a temporary nature, and does not now exist.

But it was alleged, besides, that the considerations which condemn the abstract principle of translation cannot apply to missionary bishops. Nobody was informed, however, what prevents the application. The same abuses are the natural result, whether the translated bishops are diocesan or missionary. In both cases, the practice is equally "against rule and against reason." In both, the same exacerbation of feeling must ensue: for when missionary bishops are men like Bishop Kemper, "such a relation and endearment must be contracted between" them and their churches, "which cannot well be dissolved." It is true that a separation from a part of them must follow, when a diocese is erected out of a mission ary field: but then the necessity of the case and the good of the Church require it: reasons widely different in their effect on the feelings of those concerned, from the whim of a distant diocese. The bishop does not exchange one flock for another, but is confined to a portion of his own. Will the division of the Diocese of New York produce the same effects, and touch the same principles, as a translation of the Bishop thereof, to Maryland? But farther, missionary bishops are *men*, as much as diocesan bishops, and they are as much bishops, notwithstanding the expression of the canon, "eligible to the office of diocesan bishop," which seems to intimate an official distinction: therefore, as far as bishops can be affected by the practice of translation, there can be no difference. Again, the Church in the missionary fields consists of clergy and churches, as well as in the dioceses; and the circumstances of their having no diocesan organization cannot prevent their feelings and interests from being touched by the translation of their bishop:—therefore, so far as the Church can be affected, there can be no difference. Then where can the alleged difference lie?

It was farther urged, that this privilege ought to be allowed to the missionary bishops, on account of the great sacrifices they must incur, and the severe labors they must encounter. For the same reason the Convention should have decreed the same privilege to your bishop, Mr. Editor: for greater privations than his, of time and ease, greater labors of mind and body, no missionary bishop can be required to meet, even taking into account, the formidable items of worse roads and longer journeys. It is questionable, indeed, that he would have been thankful for it as a favor: but he might have accepted it as a merited compliment. Sir, all our bishops are nothing other than missionary bishops: they must labor, as GOD gives them ability, in dioceses most of which are nothing other than extensive and rugged missionary fields. When a missionary bishop is translated, is he to lie up in ordinary, and take his ease, by way of resting from his toils? Is this what Maryland expects of Bishop Kemper? Or will he be expected to exert the utmost of his ability in an office to the duties of which no man is more than adequate? As far as labors and sacrifices are concerned, what relief mental or bodily, worth taking into account, would be afforded to a missionary bishop by a translation to New York, ay, or to Tennessee? Why should such a tender anxiety be manifested in the legislation of the Church for the comfort of one more than of the other? If translations have no better excuse than this, it is to be hoped that the opening which allows them will be walled up forthwith.

But the argument for translation chopped round to the opposite quarter, and alleged that diocesan bishops have the privilege, because it is not expressly forbidden. Then the bishops are ignorant of their privilege, and we trust that on this point they will never be enlightened. But *have* they the privilege? Let us see. Between them and their charges there is a virtual contract which cannot be annulled without mutual consent. When Tennessee elected her beloved diocesan, neither he nor she understood that he was at liberty to abandon her, as soon as he could be better suited elsewhere. Then at least it is a conditional privilege. Now it would be folly, or something worse, to elect a diocesan bishop to a vacant Episcopate, before the consent of the diocese is obtained: and the consent cannot be obtained before the election. It is, therefore, a privilege clogged with an impossible condition: the bishops are at liberty to move off, only their feet are tied up. Let the privilege of missionary bishops be the same; and let it exist not from express grant, but because it is "not expressly forbidden:" and then, Sir, they will be as welcome to enjoy it, as their diocesan brethren.

The case of the election of Bishop Chase to Illinois was brought forward to eke out the argument, as an example of translation approved by the Church, If that was a translation, the resignation of Ohio was an integral part of it; was that approved by the Church? But was it a translation? Sir, when a bishop is induced to resign by such circumstances, that the resignation shall be sanctioned by the Church according to the provisions of the canon in that case provided, and is then elected to another diocese; why the proceeding will be unobjectionable; and the people, if they choose to misname it, may call it a translation: but even that will not avail to satisfy us that the actual translation of bishops, without the consent of their churches, without resignation, without appeal to the Church, is not reprehensible in principle, and dangerous in practice.

A WESTERN CHURCHMAN.

Tennessee, August 24.

To the Editor of the Churchman.

Rev. and dear Sir,—It was with feelings of pleasure that I lately read two communications in your paper; one addressed to the Rt. Rev. Bishop Griswold, and the other from a "Southwestern Missionary." With the former I have little to do, but trust that the suggestions therein will be heeded by those who have the direction of the matter. That *reform* is needed *some where* is the opinion of more than one.

The latter article, however, suggested the writing of this to my mind, and by giving it a place in your columns you will oblige a constant reader.

Sure I am, Mr. Editor, that some of the ground now occupied by church missionaries will be abandoned unless they receive more efficient aid from the Board of Missions. If they have come west with the expectation of receiving from one half to two thirds of their support from the people, they have in many cases been sadly disappointed. The small pittance of two hundred and fifty dollars per annum is but a share to get them into difficulty. This may appear a strange remark, but it is literally true. Many of the missionaries have found that the amount promised by the people has not been made up; or, it comes in such a shape as contributes precious little towards their support. The writer of this knows *personally* five or six western missionaries, who have all come west within two or three years, every one of whom has been disappointed in coming. Not because there is not enough to be done for the moral and religious state of the country—not because they do not find people to preach to, and willing to hear them—not because they do not find houses of worship already built—not because they cannot find places and opportunities of preaching where the services of the Church are understood and appreciated, and the Gospel gladly listened to; but because it is with *difficulty they obtain a living*. Surely if any "laborer is worthy of his hire," it is the missionary. Oftentimes the only clergyman of his church, within a circle of fifty or sixty miles, he is frequently requested to visit distant places, where he finds a few Episcopalians who have been, perhaps for years, deprived of the services of the Church, and feel grateful for even one opportunity to again mingle their voices in the solemn responses of the Prayer-book. These calls must usually be regarded, which, together with his regular routine of travelling duty, (for it often happens that the missionary supplies two or more parishes,) keeps him from his study and family about one half the time. When he returns comes the work of "preparation," and then likewise his household affairs require attention. At such a time to be vexed for the want of a little money to provide the necessaries of life for his family, is about as much as ordinary men can well stand, and quite as much as he can endure and do justice to his official duties. The small support given the missionary by the people to whom he is sent, in most cases does not arise from want of a disposition to do, but from actual *inability*. The causes are well enumerated in the communication of a "Southwestern Missionary."

They are generally men of small means, at least the *pious* portion of them, and have had the usual difficulties to encounter in coming to a new country. Until they get fairly started again, they are not in a situation to contribute much for the support of the Gospel. I say not these things to discourage others from coming west—more laborers are greatly needed—but that the Church, the *whole Church* may awake to the importance of the subject, and act accordingly. The great questions to be answered by the Church are these,—are her western and southwestern missionaries to be sustained? Are they to give up their fields of labor to other denominations more ready and willing to build up the Redeemer's kingdom? Must they leave the souls of their fellow-men to "perish for lack of knowledge?" Must *we* abandon ground already occupied *one*, two or three years, and thus have the mortification of seeing what has been done lost to the Church? The answer is plain—by no means: but the missionaries cannot remain on the ground without a living. I speak what I believe, when I say that some will be compelled to resign their stations, and return east, if they do not receive more liberal appropriations from the "Board of Missions."

Allow me here to make a suggestion. The salary of every missionary who has a family ought not to be less than five hundred dollars, and if he has none, in proportion. In that case of course the writer excepts the few stations where the people can be depended on. In that case there could generally be enough made up to free him from harrassing perplexities. The writer of this has always lived at the east until within two years; and he was induced to come west from a desire to labor in the missionary field. That he has been the humble instrument of some good to the cause, he believes—that he is still willing to go on if sustained, he *knows*—that he would be missed were he to return, let his labors and the people to whom he ministers answer. He speaks not this in a spirit of boasting, but in humility and honest simplicity. He knows from experience also, that the expenses of sustaining a small family are much greater than in older countries, and that he has not received from all quarters sufficient for his support, into about one hundred dollars the past year, how he will come out the next is not a difficult problem to solve; and yet, situated as he is, with a people who do what they can, and are unwilling to give him up, he dislikes to leave and hopes to be sustained.

A WESTERN MISSIONARY.

For the Churchman.

SCHOLIUM ON AN OBSCURE TEXT.

"The missionary field is ONE—THE WORLD: *domestic* and *foreign* being only terms of locality, adoped for convenience."

What is the drift of this declaration of the General Convention? Many are puzzled to determine it, and others have embraced conflicting interpretations. In this difficulty I offer with all becoming bashfulness the aid of my hermeneutic skill, to conduct all parties to a sure and amicable conclusion. At all events it will be demonstrated that other opinions are erroneous: and it is a received principle of criticism, that when the old expositions are shown to be wrong, the new one is right; until upset by a newer. The ground of this principle is obvious: human opinion is loth to confess itself an ignoramus: and when loosed from its moorings, it will fasten on any bottom rather than float adrift.

1. Some opine that the Convention only makes the general remark, that in all quarters of the world there are benighted regions, which it is the duty of Christendom to supply with the means of grace! In this view, the text may be thus paraphrased: "The missionary field for the Christian world is the unchristianized world: and since no other planet is subject to human culture, the world is one: ergo, the field is one: ergo, since every thing is within the world and nothing without, the *ideas* of domes. and foreign are inadmissible, and they can be only *terms* of locality adopted for convenience." This exposition is liable to several fatal objections:—As, 1. Was the Convention legislating for all Christendom? If not, domestic and foreign being only terms, &c., must be understood in relation to the Church in this country alone. 2. I should like to know of what locality foreign is the term, unless it is intended to send foreign missionaries to the moon, including it under the term world as being a satellite of our earth, and therefore an appurtenance thereof. Unless we adopt this idea, (which seems not very plausible, the nearest approach to it in act being the mission to the dominions of the "brother of the moon," who rules the "celestial empire" of China,) I would ask, 3, Of what possible "convenience" can the terms be, when neither can be used at all? But setting these aside, there is, 4, an irresistible objection—sufficient alone to "destroy the breastworks" of this interpretation. Considered in this view, the text conveys a mere truism: but it is not printed in italics, after the usual manner of proverbial saws, but in emphatic capitals! Surely it is needless to say a word more, to prove the utter impropriety of this exposition.

2. Another interpretation is the antipodes of the first. Those who embrace it are strict constructionists, who will swallow nothing but the grammatical sense. It paraphrases the text after this fashion: "The missionary field proper to the Church in the United States is the world; and the reapers are—no, should be—ministers of the said Church. This field is also *one*: that is, in every part thereof there is a *unity* of affection, interest, obligation, and opportunities of success, in relation to the said Church; so that domestic and foreign are, in the same relation, only arbitrary distinctions, having no natural ground. Nothing is foreign *in re* to this Church, for the world is her province; nothing domestic, for the world is her habitation:

"Far as the lands can stretch, the waters foam,
Survey her empire, and behold her home."—

This exposition depends chiefly for support on the words "only terms," and "one," contained in the text, to which we shall show that too much force is attributed.

It is granted that a *term* is a very unsubstantial thing in itself: but it must represent an actual idea, a positive substrate, or it is the mere shadow of a shade: and certainly the terms *domestic* and *foreign* are the most "convenient" imaginable, to designate the distinct things, missions within, and missions without, the peculiar province of the Church. Observe the phraseology: domestic and foreign being only terms of locality, &c. Plainly the Convention declares, what is most indubitably true, that the *words* domestic and foreign are only terms of locality. And shall we hence suppose that the Convention meant to insinuate that the things which the terms represent *exist only in words?* I appeal to you, Mr. Editor—I appeal to you, *amice lector*, if the inference can be justified on any principle of criticism. Besides, it is not at all complimentary to the Convention. Such ratiocination as

"Oaths are but words, and words are wind,"—

might do for Sir Hudibras, but sound strange when put in the mouth of a grave ecclesiastical body, respecting matters of solemn duty and binding responsibility—like the distinction acknowledged by all sane minds between the labor of missionary love abroad, and the missionary labor of love within the household of the faith.

But the field is declared to be one; and the world is that unity. Now the question arises, what sort of unity is meant? It must be a unity in relation to the Protestant Episcopal Church in these states—the Church of which the declaring body is the legislature, and not one of a general and abstract kind. And in relation to the said Church there is not towards all parts of the world a unity of degrees, (and there the question hinges) as regards any one single motive that should govern missionary operations: and the Convention speaks of labors, and not of sympathies and feelings. There is not a unity of affection, for then the Church should care as much for the Caffres as for her own children; nor a unity of destitution, for then Georgia should be as dark as Nigritia; nor a unity of obligation, for then the Church should have as much interest in Lapland as in Liberia: nor a unity as regards economy of means, for then the station from which I write should cost as much as the mission to Persia; nor a unity as regards the various conveniences of proximity, for then Kamschatka should be as near as Texas: nor, lastly, a unity as regards prospects and opportunities of success—for there are countries which the missionary may enter, and not be obliged to point a gospel battery on them from the respectful distance of twenty-five degrees of latitude, which, I take it, is about the space intervening between China and Batavia. In what then does the unity in relation to the Church consist? I don't know: do you?

But that the Convention did not intend the "unity" set forth in this interpretation is manifest:—

Because that body proceeded in the same breath to erect through the one field a partition fence, enclosing and separating a small portion thereof, and giving it in the missionary arrangements a prominence and importance equal to that of all the huge remainder. This was done for the sake of "convenience." What sort of convenience? Was it *barely* to divide the burden of superintending the cultivation of the unity between two sets of officers? Then why such a disproportionate division, when it would have been so much fairer to adopt the plan of Pope Alexander VI. in dividing the New World between Spain and Portugal, and take a great circle of the earth—the meridian of New York, for instance—allotting to each committee a hemisphere for the sphere of its superintendence? We find instead, that the Convention chose a line which is not their arbitrary creation, but a natural line, the creation of Scripture and common sense, recommended by many "conveniences" which no other line could present. And are we to suppose that having adopted the distinction of domestic and foreign on account of these conveniences, which conveniences can result from no other source than a DISTINCTION OF CLAIMS on the Church, the Convention turns round forthwith, and declares there is no distinction at all! that they sanction the distinction in order to abolish it? Obviously the interpretation is inadmissible.

It remains to give the result of my own cogitations on this very knotty passage. And first I offer a conjecture, which, though confessedly not without weak points, is at least a more rational exposition than the two foregoing. We may suppose the Convention to speak as follows: —It is not our purpose to censure or defeat any direction of missionary benevolence; the great missionary object all over the world is the same—the salvation of souls, and the bringing of all mankind into one field, under one Shepherd: and therefore, whatever priority of claims may exist any where, we shall not confine our attention to such place in the construction of our missionary apparatus, but endeavor to provide channels for the conveyance and application of the offerings of all missionary partialities. With these we do not conceive it to be our business to intermeddle; and in separating the domestic work from the foreign we wish the brethren to understand that we express no opinion in regard to their relative claims, but leave every Churchman to settle this question for himself by the light of Scripture and common sense. Whatever may be his decision, we shall not consider ourselves at liberty to reject his offering, but apply it at the place which he may designate." That is, "the field is one, the world,"—not in relation to the duty of the Church, or to the feelings and views of Churchmen, but as regards the great object of missions generally; "domestic and foreign are only terms,"—not in relation to the Church or to Churchmen, but as regards the General Convention, which adopts the distinction "for convenience," and not as expressing any decree or insinuation respecting their particular claims. Instead of asserting a 'great principle,' which some imagine it conceals, the text declares the anxiety of the Convention to *avoid* the assertion of any. The chief objection to this hypothesis is the succinct and sounding phraseology of the text, requiring a long periphrasis to develope an import which seems far beneath what should be expected. It reminds one of the exclamation of the man in the play, "Remuneration! oh, that's the Latin word for three farthings!"

I subjoin my own deliberate conclusion, which it is hoped will be seriously and impartially perpended by all who have any interest in the matter. It is this:—that the text has no definite meaning at all. It sounds like a magnificent sentiment; indefiniteness is a characteristic of the sublime, and therefore its lack of clearness of idea constitutes no objection valid in criticism. On the contrary, says Burke, "So far is clearness from being necessary to an influence on the passions, that they may be considerably operated upon without presenting any idea at all, by certain sounds adopted to that purpose;" and, what is conclusive on the subject, "a great clearness is in some sort an enemy to all enthusiasm whatever." Nay, we can show that the text would receive the especial approbation of Longinus himself. Homer says, of the horses of one of his gods, that they traversed the whole earth at a single bound. Quoting the passage as a specimen of the sublime, the counsellor of Zenobia has a burst of admiration, which applies exactly to our text. "Who is not ready to exclaim that if the Convention had taken but another leap, it would have o'erpassed the world! "and found no terra-firma to alight on!"

It appears, consequently, that this celebrated text is simply a flourish of rhetoric, a sort of flounce or furbelow, adorning the missionary manifesto, of too delicate a texture to bear handling, and not intended for close examination. To search for a principle in it, is as if one should think to discover the longitude from the syllables which Homer strings together to imitate a sound. To dispute about it is the merest logomachy. It cannot be quoted for authority or illustration; let all agree to follow the present example of the scholiast, and say no more about it.

HEMSTERHUIS.

Tennessee, August 23.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Concluded from page* 110.)

Philadelphia, Friday, Sept. 7, 1838.

Dr. Delancey observed that a canon already exists regulating the election of assistant bishops. Dr. Delancey read the sixth canon of 1832, which prohibits suffragans, or the having of more than one assistant in a diocese at the same time. It is true, he remarked, the canons may be changed at the pleasure of the Gneeral Convention, but when they have once been solemnly adopted, the dignity and the interests of the Church, as well as the influence of the legislation of this body upon the Church at large, demand that they should not be changed except for the most weighty reasons. The Church has determined, then, that it is not expedient to have suffragan bishops. Against the plan of assistants several strong objections may be urged. In the first place, it is almost impossible to prevent collision, either direct or indirect, between the bishop and his assistant. No two men are perfectly coincident in their sentiments, modes of thought and action, &c. It is very possible, therefore, that circumstances may give rise to differences which will place them in a very unpleasant predicament with respect to each other. Again, when more than one assistant becomes necessary, you soon create an influenee in the House of Bishops which there is nothing to balance in the lower house; unless, indeed, you increase the delegations, which is both an injudicious and unsafe expedient.

Dr. Delancey was here interrupted by several messages from the House of Bishops, accompanied by the report to that house of the Trustees of the General Theological Seminary. The report was ordered to be read. It sets forth forcibly the pressing necessities of that institution, and concludes with a preamble and resolution, recommending to the Convention immediate attention to its financial condition, and the adoption of such measures as shall relieve it from its present embarrassments; suggesting particularly the propriety of placing it among the objects of the systematic charities of the Church. The main question was then, on motion, made the order of the day for to-morrow; and after some further unimportant business, the house adjourned.

Saturday, Sept. 8.

Morning prayers were read by the Rev. Dr. Barry.

After the usual preliminaries, Dr. Hawks, from the Committee on Canons, reported a resolution approving the present practice of the Convention in the mode of receiving new dioceses, and declaring any alteration of the constitution unadvisable. The report was accepted. The same committee reported also a canon against the admission of candidates for orders, prohibiting them from accepting appointment as members of this Convention. At the request of a member of the committee, who expressed his dissent, this report was laid for the present upon the table.

After some other reports of committees, not necessary to specify at this time, the order of the day was moved and carried.

The Rev. Mr. Wheat remarked, that he was now prepared to vote in favor of division. The merits of the question had been strangely fugitive. At one time we were told that this was the only plan possible or expedient to be adopted in the Diocese of New York, and now, to his surprise, another has been suggested, and he learns that there is a respectable minority in the Convention of that diocese in favor of other modes. For his own part, he entertained a strong sympathy with minorities; he had all his lifetime been in the minority. At one time he had been led to suppose that the only difficulty in the proposed article lay in some niceties of phraseology, and then we are immediately told that it rests in some essential points. So fugitive, he repeats, have been the merits of the question. In asking yesterday for a postponement, he had desired time only to consult with his diocesan. This he had now done, and was determined in favor of a division of dioceses, and was now ready for the question.

Dr. Hawks said, he rose in consequence of the allusions to his own remarks. The gentleman has told us that he has always been in the minority; he may chance to find himself still in his usual position. In what he (Dr. Hawks) had stated yesterday, he believes he shall be sustained by the testimony of the gentlemen from New York. A large majority in the Convention of that diocese adopted the proposed alterations, though there were some, it is true also, who voted against them. In the General Convention of 1835 the question was discussed, what provision should be made to meet the exigencies of New York? At length it was decided in the committee to adopt the course proposed. Yet, as in the opinion of this house any error committed three years ago may be corrected now, the whole question was open to our action at this time. He did not himself think that this is the best remedy, but his diocese generally did, and he cheerfully yielded. Still he was prepared to sustain his own opinion if opportunity offered. He was embarrassed only by the difference of sentiment with regard to the object of sending down the question to the Diocesan Conventions. But should the question now be thrown open, he was willing to meet it on its general merits.

Dr. Delancey remarked, that in his opinion the whole subject was now open, and its merits may be discussed, or better propositions received; and he hoped the house would think so too. His Rev. brother from New York has intimated that there was a difference of sentiment between them; but he (Dr. Delancey) felt bound to say that this difference was total. His friend (Dr. Hawks) was here in this Convention to carry out the views of the Diocese of New York. The action of that diocese may bind his Rev. brother, but it does not bind him (Dr. Delancey) or any other member. The Diocese of Pennsylvania has acted freely. It has left its delegates to their own judgment, under the guidance of the Holy Spirit, whose aid we should seek, in measures affecting not one diocese only, but all. He will state what in his view is the precise point to be decided by the house. The Convention of 1835 adopt a proposition, and send it down to the Diocesan Conventions. This proposition is returned to the General Convention, and is now laid again before the house. We have to say yea or nay on this proposition, and this only, and are to decide upon no other except we say nay to this. The question then on the proposed article is one of yea or nay. Under all circumstances, the right answer, in his opinion, is yea; we adopt that proposition which divides the diocese. His reasons are briefly these:—First, This subject has now been before the Church for three years. In this Convention there has been heard no expression of opinion adverse to it. The alterations proposed have been made public in the journals of our Conventions, and in the religious periodicals of the Church, and yet not a point of an opposite character has been raised against them. They have, therefore, been silently, but most expressively approved; and under these circumstances are now brought before us. But again, the diocese most interested has approved them. The history is briefly this. Before the General Convention of 1835 the subject of relieving the bishop of the Diocese of New York had been much agitated. In 1834 it had been brought before the Convention of New York by the bishop himself. The Convention went on with the bishop *pari passu*. In 1834 a committee was appointed to take the matter into consideration. In 1835 the bishop of New York brought it before this body. The General Convention appointed a joint committee of both houses, who reported the article now before us, and it was adopted by the Convention, and sent down to the dioceses. The Convention of New York in 1837 discussed the subject fully, and by a formal vote concurred in the proposed measure.

[Dr. Hawks here rose to state some facts in addition, already given in a previous part of the report of this debate. Dr. Milnor also subjoined a further explanation; the whole confirming the statement of Dr. Delancey.]

Thus, including the action of the late Special Convention, the whole subject had been three several times before the Diocese of New York. Had there been then any serious opposition in that diocese we should have heard of it ere now. That diocese has had the fullest opportunity for consideration, and after all, has on two occasions, by a large majority, approved the measure, and as he understands, has *instructed* her delegates to say so in this Convention.

[Dr. Hawks here exclaimed, No; she has not *instructed* her delegates; and while on the floor he will take the opportunity of saying a word or two on this subject of *instruction*. Dr. Hawks added some explanations, which as we noted them imperfectly, we will not transcribe for fear of misrepresentation. He concluded with this observation, the charter of the General Convention should be changed only by those who made it; and therefore the Convention of New York might fairly not instruct, but *suggest* to its delegation its views on this point.]

Dr. Delancey remarked in continuation, that he rejoiced to learn that no one has come here instructed as to his course in this matter, and now fairly understands the position of members. He repeated his former observation, that the Diocese of New York has again and again approved the proposed measure. As the other dioceses too have concurred, it is plainly, therefore, the duty of this Convention, unless some insuperable objections are discovered, to go on and ratify the act. There are only three existing modes which could be proposed in order to afford the desired relief. We must either divide, or have suffragans, or elect an assistant; or if neither of these be adopted, some expedient must be devised affecting New York alone. We have no other proposition before us than to divide, and give that a diocese a bishop. His opinion is decided, founded on observation and reflection, that it is inexpedient for the Convention to adopt any other course than this. He is opposed to the other modes named, for reasons which he will state. And first, as to suffragans. A suffragan bishop, as he understands the term, is one who has the exclusive charge of a part of the diocese, who does not succeed the principal bishop, but whose authority in that section ceases with the death of the principal. A suffragan does even in his own section only what his bishop directs, and nothing at all out of it. Place not one bishop under another. Turn him not loose without a diocese. If the principal bishop be not pleased, he may call in another. Dr. Delancey hoped no attempts will be made to impose such an expedient on the Church. In the past history of our Church there is something bordering on this account of the suffragan, namely, in the case of Bishop Kemp, to whom a section of the diocese was allowed, and when Bishop Claggett died, the suffragan was transformed into the principal.

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* Extracts from a Poem, by the late A. F. Lyde, entitled *Humility*, concerning which the editor of his Remains thus remarks:—
Delivered before the Alumni of Washington College, at Hartford, in August, 1833. For purity and depth of sentiment, for vigor of imagination and power of illustration and description, and written by a youth who had not made poetry his study, this is *a most remarkable* production. It was the last piece written by our friend, hastily, and amid the occupation of other duties: and it shows how high was the promise of his maturer years. Yet its intrinsic merits are very uncommon.—*Ed. Gam. Obs.*

[The president explained, that it was understood that Bishop Kemp should succeed on the death of the principal.]

Shall we have one, demanded Dr. Delancey, of whom it shall be left undetermined whether he succeed or not? He would ask the chair whether Bishop Kemp was excluded from the House of Bishops? [The president answered, No.] Then you have two in that house instead of one. In case of the disability of a bishop it is proper to provide, and we have provided, by permitting the election of an assistant. But this is not the case in New York. There is no disability on the part of its bishop. Take one bishop and place him under another in that diocese, and it is impossible that he shall possess the same dignity as the principal, particularly if you put him in a part of the diocese, and there, as it were, fence him off. For these reasons, a suffragan is, in his opinion, the worst measure that could be adopted, except that of an assistant, which if possible is worse still. This mode also he will now consider. He desired to speak most respectfully of assistant bishops, because we have them in the Church; but he must also speak freely his opinion of the expedient. What is an assistant? One appointed to aid the bishop, and also to succeed him on his demise. This is the general idea. He objects to assistants on these grounds. First, the system invites collision; and wherever this occurs, the Church suffers, and the influence of the Episcopate is lessened. He will not state facts for evident reasons, but will simply refer to the recollections and observations of members themselves. Again, this system is destructive of equality in representation in the House of Bishops. It gives two members instead of one. Suppose a question were to be decided in that house by a single vote; a diocese with two bishops has it in its power to determine it. Unless, then, this house provide for itself by increasing its members, the representation becomes unequal. The field before us is not extensive; it is a narrow question between three expedients in our choice. If we would preserve the soundness, harmony, and beauty of our present system, we must keep our bishops independent of each other. Let them be equal, then there will be independence of action. We all know the influence of the House of Bishops even on this body. It is impossible to divest ourselves of it, and if you increase the House of Bishops, you act reflectively on this house by augmenting that influence. Keep the orders of the ministry distinct, and give not to one part the control over another. The House of Bishops have a veto on the acts of this body. Keep the bishops independent, and you have a pure veto. From these considerations our duty appears to be to adopt the proposition which has been so decidedly chosen by the Diocese of New York itself.

The business was here suspended in order to receive two messages from the House of Bishops; one concurring with this house in the admission of Louisiana into union with the Convention; and the other approving of the alterations under debate in the fifth article of the constitution.

After the names of the delegates from Lousiana had been called, the latter message was, on motion, laid on the table, and the debate resumed.

Dr. Mason (Richard S.) rose to offer some explanations on the office of a suffragan. His Rev. brother from Pennsylvania had evidently derived his views from the modern notion of a suffragan. The original idea was in general, one bishop under another. There are three kinds of suffragans mentioned in ecclesiastical history. 1. All bishops under an archbishop. 2. A bishop appointed to a particular section of the diocese, as coadjutor of the principal, and to succeed him on his death. And 3. The suffragans of the time of Henry the Eighth, (as shown in Bishop Burnett's history,) who answer to the account given of suffragans by the Rev. gentleman from Pennsylvania, but who have never really existed in the Christian Church. The second idea is the true one.

Dr. Delancey observed, that he understands from the explanation which has been given, that a suffragan bishop is an under bishop, which he does not want.

The Rev. Mr. French followed with some protracted remarks on the scriptural account of bishop, which he brought to bear on the affirmative of the question.

Judge Eccleston said, that all the objections which had been urged against other plans by the Rev. delegate from Pennsylvania, (Dr. Delancey,) he should adopt as the ground of his argument, for they appeared to him substantial. There is one sufficient reason against suffragan bishops, that under the present canons we cannot have them; nor even can we have an assistant bishop, except with certain restrictions. If we overstep these restrictions of the canon, and allow more than one, where will be the limits? We shall enlarge the bench of bishops beyond any necessity; and it will soon become a bench of paupers. Shall the number of assistants be in proportion to the clergy in any diocese? Then you excite the jealousy and the apprehensions of the smaller dioceses. This subject of suffragans and assistants in 1829 agitated the Church, and after much discussion it was decided not to have them, with the exception found in the canon. We should have some settled principles; something on which we may rely. Judge Eccleston here adverted to the proposed article, and proceeded to show by a comparison of certain clauses with corresponding parts of an article in our political constitution, that the obscurities in the phraseology which had been objected to were easily explicable, and that the same words in the one which authorized consecutive divisions into states, permitted in the other, similar divisions into dioceses.

A message was announced from the House of Bishops. It presented memorials from the Dioceses of Georgia and Florida, and from the Southwestern Diocese, showing the great want of Episcopal supervision; the happy effects of the recent visit of Bishop Kemper, and the necessity of immediate action in obtaining Episcopal services, and appealing to the Convention for aid. The Dioceses of Georgia and Florida sustained their appeal, by pledging themselves to raise $500 towards the support of a bishop. The Southwestern Diocese likewise offered a pledge to raise a sum adequate to the maintenance of another. On motion, the message was laid on the table.

The main question having been again brought up, Judge Chambers said, this house was discussing the resolution of the gentleman from New York, which, if it pass, will go to the House of Bishops for their concurrence; and they have already acted on the proposed alterations. He moved, therefore, to lay the resolution on the table, and take up the message on those alterations from the House of Bishops. The motion was carried.

Dr. Hawks then moved that this house concur in the message.

Before taking the question a member desired a recess of ten minutes, that the delegations might consult together. This was granted.

After the recess Mr. Ogden remarked, that the resolution of the House of Bishops, approving of the proposed alterations of the article was too indefinite, and submitted an amendment, specifying particularly what alterations were referred to in the following form:—

"*Resolved*, That the House of Bishops concurring, the following amendments of the Constitution of the Protestant Episcopal Church in the United States of America, proposed by the last General Convention, the same having been made known to the several State Conventions, &c., and are hereby finally agreed to and ratified by this General Convention."

Dr. Henshaw said, the effect of this substitute would be, to postpone the decision of the interesting subject before the house. If we adopt the amendment, it must then go back to the House of Bishops for their concurrence, and be returned to us, before a final action can be had upon the whole question. After some further debate the question was put upon the amendment.

The delegation from New York called for the vote by dioceses.

The Rev. Mr. Wheat wished that gentlemen would speak louder. In that part of the house where he was, they could hear nothing. [Mr. Meredith here requested Mr. Wheat to speak a little louder.] Mr. Wheat, elevating his voice to a high pitch, asked for the reading of the resolution.

After the Secretary had read the resolution, the question was taken by dioceses, when it appeared that of the clergy twenty-two dioceses voted for it, and two dioceses were divided. The laity voted unanimously in the affirmative. The resolution, as passed, was then sent to the House of Bishops for their concurrence.

Dr. Hawks moved a resolution that it be submitted to the Committee on Canons to consider and report what new canons are necessary for the organization of new dioceses, under the recent alterations of the fifth article of the constitution.

Rev. Mr. Smallwood, of Ohio, in behalf of the Convention of that diocese, moved to refer to the same committee the expediency of making a canon, requiring communicants passing from one parish to another, to present certificates of their good standing in the church which they had left, and enjoining ministers to demand them; the certificates to be given by the rectors of the churches, or in the want of a rector, by the churchwardens. The resolution was referred.

Dr. Hawks moved that the canon prohibiting candidates for orders from accepting appointments as members of this house, reported this morning by the Committee on Canons, be now called up. The motion was carried.

The Rev. Mr. Singletary objected that the Diocesan Conventions, and not this body, are to regulate the qualifications for members. To exclude any, then, is an interference on our part with the rights of the dioceses. It is disingenuous to attempt to exercise a power which we do not possess. He doubted also the policy of excluding candidates for orders from this house. They may derive much knowledge of the mode of transacting business, the constitution, canons, &c. The evils that have been suggested are not really such. But suppose a few inconveniences did result, the number of such members will never be great enough materially to influence the decisions of this body. Those individuals of that class who have been admitted, have not yet given us any reason to think them improper members. The Church has legislated wisely hitherto, and not set up a standard of ideal perfection which it is impossible to attain.

Dr. Hawks observed, that these objections were urged by the gentleman in committee. It is erroneous to suppose that we invade the rights of the dioceses. We do not propose to interfere with the liberty of the State Conventions, but with that of individuals who have voluntarily surrendered themselves to the governance of the Church. The case is parallel with that of the lay reader, who is also a candidate, who is subject to the direction of his bishop. If immoral in conduct he is amenable to the legislation and discipline of the bishop. Has this Convention, or has it not power to legislate over the student of the Church? As to the argument on the score of policy, it matters not how small the numbers of such members may be, the principle lies against the admission of a single one. And as to the information we may receive, his knowledge must be gathered from another source. This is not a school to teach candidates. We want here wisdom and experience instead of young men to teach. But there is another objection. Suppose the case of a bishop who puts three out of four on his delegation from his candidates for orders, in order to carry some particular object. By the vote of those members he carries his measure through the Convention. Again, suppose the bishop entertains some particular opinion relating to candidates, relating, for example, to the degree of control he possesses over them. The single vote of one of the members in this house may neutralize the opinion, and destroy the plans of his bishop. For these reasons it seemed advisable to the committee to propose this canon. No evil can possibly result to the youth himself. There is no violation of the rights of the Diocesan Convention, for they may elect him if they think proper; but if he come here, by this canon the bishop may strike his name from the list of candidates.

Dr. Mason desired the canon might be read. After the Secretary had read it, the Rev. Mr. Wheat said he would suggest another reason for its adoption. This house, by the constitution, represents the clergy and laity. The candidate for orders belonged to neither class. He is in a state of transition. His admission here then may be considered unconstitutional. The question was called for and put, and the canon adopted. The memorial from the South and Southwest Dioceses was then called up, and, on motion, the message of the House of Bishops concurred in, and a committee appointed.

A member from Rhode Island tendered the resignation of Mr. Babcock.

Dr. Milnor said the canon was prospective in its operation, and regretted that the gentleman should consider it as bearing in any way on his own case.

Dr. Hawks hoped that Mr. Babcock would not resign. His case had merely suggested the occasion for the present action.

The member from Rhode Island said, Mr. Babcock did not suppose the canon was intended to act upon him, but as the expression of opinion had been so decided, it was unpleasant for him to remain.

Judge Chambers thought that the canon was not equivocal in its bearing upon the case of Mr. Babcock, and in principle decided that it was reprehensible for candidates to be here. He did not wish to suggest any course of conduct to the gentleman, whose request he considered meritorious, and it was due to him to accede to it.

Drs. Mason and Johns hoped that the resignation would not be accepted.

Mr. Ogden suggested a change of form; that instead of resigning Mr. Babcock should ask leave of absence. The suggestion was accepted, and the question put in this form.

Mr. Parks hoped that leave would be granted, for if it will be improper hereafter for candidates to be members of this house, it is improper now. Right and wrong do not change. The gentleman is bound to go. He (Mr. Parks) was opposed to the canon. It reminded him of the epitaph on the tomb of the Spaniard.

Dr. Lyell said, that he should vote against leave of absence, on account of the reason which the request had assigned. The house refused to grant leave.

Dr. Gadsden said, that as ours was a conservative Church, he would introduce a resolution, which in substance was this, that those few congregations which are not yet provided with surplices, be requested as soon as practicable to conform with the general usage of the Church.

Mr. Newton remarked, that what was conservative in South Carolina would be radical in New England, and sign the death warrant of the Church.

Dr. Milnor said the resolution told an untruth, as the majority of our congregations had no surplices.

Dr. Croswell knew not how it might be in New York, but he knew of only one church in Connecticut without a surplice.

Dr. Milnor did not doubt the propriety of the surplice where it might be introduced, but he was opposed to imposing a necessity on all congregations to have one. He wished time to confer, and to ascertain how far this usage obtains. He knew an instance where great detriment to the Episcopal Church was done by insisting on its use. On motion, the resolution was laid on the table.

The Rev. Mr. Wheat offered a resolution, proposing so to alter section 1, canon 7, of 1835, as to make it obligatory on every parochial minister to ascertain the precise number of baptized infants and baptized adults in his parish, and also of these to know who had been confirmed, and who admitted to the communion. Thus, he observed, the strength and the spiritual state of the Church would more satisfactorily appear. After some debate, at the request of Mr. Wheat, the resolution was referred to a committee.

Mr. Huntington proposed a resolution, respectfully requesting the House of Bishops to draw up a form of prayer, especially for missions.

Dr. Gadsden objected that the drawing up of forms by the House of Bishops alone was a totally new thing. Besides, there are prayers for occasional purposes already set forth by the bishops in their own dioceses.

Mr. Newton was in favor of the resolution, as prayers on this subject are greatly needed.

Dr. Hawks asked if the proposed prayer were to be used on all occasions?

Mr. Huntington answered, No. The resolution provided that it should be used in public service at the discretion of the ministers, and with the consent of the bishop.

Dr. Hawks apprehended, that if it were left discretionary with the minister, it must be like any other prayer left so by the rubric, and would be introduced into the body of the liturgy, in which case it must lie over till the next Convention. Besides, he thought that this was already made the subject of prayer in various parts of our liturgy; and he repeated several passages. He moved, therefore, that the resolution be indefinitely postponed.

Mr. Newton hoped that the motion would not prevail. As to the objection, that it was an addition to our liturgy, the same might be said of many prayers. In most of the dioceses there already were prayers which the bishops permitted to be used in church.

Dr. Gadsden answered, not in the public service of the Church.

Dr. Mason read the prayer on missions from the service on Good Friday. The motion for indefinite postponement was put and carried. The house adjourned till Monday. W.

(*To be continued.*)

For the Churchman.

A WEEK IN PHILADELPHIA.

Mr. Editor, in a former communication I gave you a brief account of the proceedings of the first week of the General Convention. The residue of the session has not been idly spent. A great deal has been done, a great deal more has been said, and not a little begun to give work to a future Convention. Some of the doings I will specify, as many of your readers may not have heard them from any other source. In order to consummate the work of the division of dioceses, that act was followed by the introduction and adoption of a canon providing for the organization of the primary Convention of the new diocese. The canon assigns to the bishop of the diocese out of which the new one has been formed, or in case of the union of two or more dioceses, to the bishop who is the oldest in office, the duty of calling the first Convention within the territorial limits of the new diocese, and of presiding over it till the diocese shall elect its own officers. By this enactment a difficulty which had been suggested in the course of the debate on division was removed, and the machinery of that great question perfected, saving, of course, the alterations and repairs which actual experiment shall as usual find to be needed. The report of the committee on the General Theological Seminary was productive of much grief to its friends, and absolutely startling. Its resources, it appears, have so dwindled, and the inroads upon its capital have necessarily become so great, that with the exception of one professorship made permanent by individual munificence and ease, there is actual danger of the suspension of the institution. What, under these circumstances, was to be done? The House of Bishops recommended the appointment of an agent to solicit contributions for the current expenses of the seminary. But such strong objections, grounded both on principle and expediency, were urged against the whole system of agents, that the measure failed in the lower house. After much debate the house assented to the proposition of Dr. Anthon, to try another year the plan of circulars addressed to every clergyman to be laid before his congregation; by which means much has been accomplished during the year past. It is to be hoped that in the present critical juncture of the most important, and growingly important institution of the Church, supplying so large a proportion of its ministers and its missionaries, every clergyman and every congregation will be forward by word and deed to contribute freely to its relief. A canon has been passed prohibiting candidates for orders from accepting appointment as delegates to the General Convention. The occasion was given by an actual instance at this session. The propriety of such a law, though controverted in the house, seems scarcely questionable; and after listening to the debate one could hardly help wondering that it had not been enacted before. But one of the most interesting and exciting questions of the session has been that raised on the alterations proposed in the canons relating to candidates for orders, and the admission of licentiates and ministers of other denominations into orders in our Church. The contemplated changes related principally to the age of candidates, the dispensing power of the bishop, and the time of probation assigned to the latter of the two classes of individuals specified above. It was proposed to change the ages under which no dispensation in respect either to time or to literary qualifications shall be granted to the candidate, from twenty-seven to thirty years. With regard to candidates over thirty, no dispensation should be granted which included both literary qualifications and time. If the former were dispensed with, the full term of three years should expire before ordination. If that dispensation were not given, then one as to time might be allowed, provided that in no case such a dispensation should release the individual from the necessity of being a candidate at least one year. And as to the dispensing power itself, the proposed alterations taking it from the exclusive possession of the bishop and a majority of the clerical members of the standing committee, vested it in the bishop and all the members, both clerical and lay of that body, by whose unanimous consent alone it could be permitted the bishop to exercise it. In the case of ministers of other denominations it was proposed that the dispensing power hitherto allowed the bishop in respect to the six months of probation required by the canon before their ordination, should be taken away, and that requisition in every instance complied with. These, if my memory serves me, were the essential features of the changes proposed in the existing canons. They were sustained and combated with an eloquence and earnestness which manifested their importance and the deep interest of the members. All the great powers of the chairman of the committee on canons who introduced them, supported by able coadjutors, were called into play to resist and turn back the force and feeling with which the measure was assailed in the speeches of Doctors Lyell and Henshaw, the Rev. Mr. Parks and others; some of whom were once themselves of the class of men whom the contemplated changes peculiarly affected. Their efforts were successful in procuring only one considerable modification of the proposed laws, namely, the restoration in the age of candidates of the original twenty-seven years wherever this term occurred. They were unable to recover to the bishop the dispensing power in the period of probation assigned to ministers. On the contrary, by a new amendment this was extended to twelve months. The House of Bishops, however, wholly rejected the proposed canon respecting candidates, though at length after a conference between committees of the two houses, they assented to the alteration requiring the concurrence (though not unanimous concurrence) with the bishop in the power of dispensation of both orders in the standing committee. With this modification the old canon was restored. They sent back the other also, with the substitution of *three* months instead of *six*, and with the same omission of the word *unanimous* in reference to the consent of the standing committee. But finally after another conference, the original six months were restored, and with other less important modifications by the House of Bishops, the canon was adopted. The Diocese of Indiana has been admitted into union with the Convention, making, with Florida and Louisiana, the third so admitted at this session. It was stated in another place that this state, which, at the time of the last General Convention, had not a single organized congregation and but one clergyman, now contains eight clergymen and twelve established congregations. Towards the close of the session, the Rev. Leonidas Polk, of Tennessee, was nominated by the House of Bishops as a fit person to be elected to the office of Missionary Bishop of Arkansas. The house entered into the election, and Mr. Polk was unanimously chosen. It is also ascertained that Bishop Kemper will remain in his present situation.—This decision seems to have given general satisfaction; how it will gladden his own extensive diocese, I have had opportunities of judging in the rejoicings of members of it present at the Convention. Maryland will chiefly grieve; but a good man and true, we may believe, will yet be provided for her. The proceedings of the Convention were brought to a close on Monday evening.

At eight o'clock the House of Bishops appeared and took their seats in the chancel, when Bishop Onderdonk of New York, at the request of Bishop Griswold, whose voice is much enfeebled, read the pastoral letter in the presence of both houses, and of a large congregation. The letter was introduced with appropriate allusions to the two prelates of the Church who have been removed since the last General Convention, the Right Rev. Bishops White and Stone; and consisted chiefly of exhortations to the cultivation of the Christian graces and duties, and especially of kindness and forbearance towards Christians of other names, as well as of mutual good will and love. The preservation of the present peace of the Church was earnestly enjoined, and the disturbance of it, particularly in the violent controversies carried on in our religious periodicals, deprecated and reproved. The whole letter breathed a spirit of gentleness and piety, which, it is to be hoped, will produce corresponding fruits wherever it shall be made known. After the letter was concluded, the last four verses of the 99th Psalm were sung, and suitable selections of prayers from our liturgy were read by the presiding bishop, who then dismissed the meeting with the final benediction. After some customary forms of business, the house adjourned to meet in New York in September, 1841. From observations on the recent General Convention, I derive two reflections of a very pleasant kind. 1. All its proceedings have been marked by uninterrupted harmony and brotherly kindness. Some of the questions have been of a character to move the local and personal feelings and prepossessions of the members, and the debates upon them have elicited the most conflicting sentiments and have been conducted with great fervor, but I do not recollect a single instance in which the rules of courtesy or the law of Christian kindness have been infringed. Mutual forbearance and good humor have been the characteristics of the manner and spirit of the debates. And in all the grand admitted principles and points that were brought into view, there was a cordiality of union which evidenced, we cannot doubt, the most friendly and fraternal feeling of heart. More harmonious action in a deliberative body of any kind, it was never my happiness to witness. 2. Again, the present Convention was marked by a spirit of sound Churchmanship. This was manifest, not in certain resolutions, upon which, however just in their import and aim, the Convention, from motives of expediency, judiciously forbore to legislate, but in the general tenor of the proceedings and debates. Reference was constantly made to the principles and policy of the Church, great desire shown and care taken to preserve its distinguishing features and its purity, the utmost interest and satisfaction expressed in its establishment in some parts and its growth in others, and no lukewarm feeling or feeble eloquence displayed in portraying its various advantages and excellences. This was the sentiment and conduct, not of this or that member or delegation, or portion of the Convention, but apparently of the whole body. The same harmony and unanimity appeared on this point as on the former; gladdening the heart of the Episcopalian, demanding grateful acknowledgments to the chief Shepherd and Bishop, and promising new increase and good to his Church.

I had well nigh forgotten to communicate the fact, acceptable, I doubt not, to all Episcopalians, that Dr. Jarvis and Dr. Hawks have been requested by the House of Bishops to prepare a History of the Church, from the apostolic times to the present day. To the former is committed the history of the Church Catholic; to the latter that of the American Church in particular. What may not the student of ecclesiastical history, and the lover of truth and of the Church, anticipate from the labors of these men? May they be disposed to engage in the work, and may God prosper them in bringing it to a successful issue.

I have attended the various meetings of our Missionary Sunday school, and other societies, and am prepared to give you a full account of the interesting doings and sayings. At present, however, I have neither time nor room. I will barely mention one or two things. In the meeting of the Managers of the Sunday School Union, a resolution was reported by the committee, placing this institution under the immediate control of the Church. After some debate, a large majority voted for its postponement. In the Board of Missions, the subject of expenses being under consideration, besides some other reductions and curtailments, it was determined, after the first of June next, to reduce the salaries of the two General Agents and Secretaries from $2000 to $1600. A letter was then presented from the Right Rev. Bishop Chase inclosing a check for $1000, which had been anonymously sent to him in lieu of the same sum which he had before returned to the board. Suspecting that it came from the board, he adopted this mode of returning it, or of ascertaining the truth. The board professing their ignorance of the source of the gift, ordered the secretary to restore the check to the bishop. I am glad that, after all, neither the bishop nor any one of his family is to be the loser by any past mistake. The praiseworthy generosity of the unknown benefactor has now set the matter right. I wish I had time to say something of the great meeting at St. Andrew's last Friday evening on the subject of the union of intellectual and moral education, and of preparatory institutions for religious teachers. But at present I can only tell you that it was the most brilliant and instructive of the session. The names of the speakers will certify this. Bishops Doane, Hopkins, Ives, and Otey; Doctors Hawks, Jarvis, and Muhlenberg, and the Rev. Mr. Peers were among them. It is believed that the impulse given by this meeting, as well the very favorable action on certain resolutions upon the same subject submitted to the Convention, will bring the question fully before the Church, and result in the adoption of some definite plans for attaining the most important and lofty end, viz. the Christian education of the youth of our Church. W.

For the Churchman.

ADDRESS

At the laying of the corner-stone of Hobart Church, delivered at Duck Creek, Aug. 7, 1838, by Rev. R. F. Cadle.

The building of a house for the worship and service of ALMIGHTY GOD is a work acceptable to him, and approved of by the reason of man. His sincere and faithful servants have in all ages shown a disposition to glorify him by the erection of religious temples, where the truths of his word would be preserved and taught; where prayers and praises would ever be offered to his name, and where the rites and ordinances appointed by his wisdom would be celebrated with solemnity, decency, and order. It was a resolution of David, that he would not give sleep to his eyes, nor slumber to his eyelids, until he had found out "a place for the LORD, a habitation for the mighty GOD of Jacob." After the destruction of the first temple the word of GOD came by Haggai the prophet to the remnant of the Jews, reproving them for suffering the LORD's house to be waste and desolate. And when the people were stirred up to begin the building of the second temple, we notice that they entered upon such work with much solemn preparation, as an event interesting to their whole nation. The account in the Bible of this transaction is as follows:—"When the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with symbols, to praise the LORD, after the ordinance of David, King of Israel. And they sung together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid." In an effort, studying the honor of the same divine and glorious Being, the people of the Oneida tribe of Indians in this settlement have engaged with zeal and ardor. Such effort is interesting to the feelings of the Christian, as made by a people who within a century were living without GOD and without hope in the world, and who have been happily brought out from the darkness of pagan error to the light of the glorious gospel of CHRIST. To them belongs the commendation of erecting the first Episcopal church in the Territory of Wisconsin; and it is our trust that their example of devotion to the cause of religious knowledge and piety, as shown in that erection, and in laying the present foundation, will be extensively imitated by their white brethren of the same apostolical communion. Our hearts' desire and prayer to GOD is, that his blessing may rest on the house of worship about to be built in this place, that the truths of salvation may ever be taught within its walls, and that the good seed of his word may bring forth fruit unto life eternal in many now rejoicing at the laying of the corner stone of the temple of the LORD, and in many of generations yet to come.

Brothers, I am glad to find that you continue attached to the doctrines and services of the Protestant Episcopal Church, and that you have taken the wisest measures for establishing them securely in this settlement. I also rejoice with you that you have a minister of that Church laboring among you for your spiritual good, and that through the nursing care of the General Missionary Society of the Protestant Episcopal Church, schools have been here planted for the education of your children. You will be encouraged by the attention paid to your spiritual interests by your spiritual father, the Right Rev. Bishop Kemper, to believe that you are not left as a flock in the wilderness, without the care of a shepherd. And I hope that within a little time the churches in this territory will be placed by the act of the General Convention of the Church in the United States, under the jurisdiction of that bishop who is now visiting you; whom the clergy and congregations of Wisconsin unanimously invited to take the oversight of them; and whom I recognise, as you have steadily and consistently recognised, as the lawful bishop of the Church in the Territory of Wisconsin. Brothers, remember that the Christian Church was established on earth to make men holy in this world, and to prepare them for the happiness of heaven. Let me urge you to believe the doctrines taught in it; to join with a glad mind and will in its instructive and sanctifying services; to trust for acceptance with GOD in the merits of CHRIST crucified; and to strive through divine grace to keep yourselves unspotted from the world. Do not be satisfied until the Gospel has come to your hearts in the fulness of its renewing power. You may have the name of Christians, while in the sight of GOD you are spiritually dead. To be Christians indeed and in truth, you must live godly, righteously, and soberly in this present world. And may the house of GOD, the foundation of which has this day been laid, be, through his grace and benediction, an instrument of advancing you in religious knowledge and strength, and prove a nursery for the fitting of many immortal souls for the glory and blessedness of heaven, through the merits of Him who has loved us, and has washed us from our sins in his own blood.

STANDING COMMITTEES OF THE CHURCH,

Appointed at the late General Convention.

State of the Church.—Rev. Drs. Henshaw, Milnor, Burroughs, Upfold and Totten; Rev. Messrs. Hanckel, French, Croes, Cairns, Jackson, Chase, Prestman, Wheat, Ballard, Swan, Lewis, Pratt, M'Guire, O'Brien, Drane, and Hallam.

Canons.—Rev. Drs. Hawks and Milnor; Rev. Messrs. Crane, Binney, Parks, Newton, Singletary, Chambers, and Smith.

General Theological Seminary.—Rev. Drs. Gadsden, Lyell, and Anthon; Rev. Messrs. Dunn, Tidyman, Warren and Meredith.

Missionary Society.—Rev. Drs. De Lancey and Crocker; Rev. Messrs. Croswell, Winslow, Eccleston, Hanckel and Stuyvesant.

Expenses.—Rev. Messrs. Cobbs, Wright, Watson, Jones and Nelson.

New Dioceses.—Rev. Drs. Mead, Mason and Barry; Rev. Messrs. Freeman, Potter, Stiles and Huntington.

Unfinished Business.—Rev. Messrs. Smallwood, Cole, Rogers, Converse, Burwell, Morehouse and Jones.

Elections.—Rev. Dr. Johns; Rev. Messrs. Chambers, Potter, M'Kim, Colston, Hollister and Lewis.

Consecration of Bishops.—Rev. Drs. Croswell, Burroughs, Mead and Hawks; Rev. Messrs. Mansfield, Eccleston and Ogden.

HOUSE OF CLERICAL AND LAY DEPUTIES—1838.

Maine,—Rev. Messrs. Clapp,* French,* Hortin, and Hoppin, of the *clergy*. Messrs. Gardiner, Brinley, Merrill, and Pratt, of the *laity*.

New Hampshire,—Rev. Charles Burroughs, D. D.,* Rev. Messrs Howe,* Chase, and Ten Broeck, of the *clergy*. Messrs. Watson,* Pierce, Whipple and Hubbard,* of the *laity*.

Vermont,—Rev. Messrs. Chase,* Crane,* Hicks,* and Hoit, of the *clergy*. Messrs. Cleveland,* Campbell, Thompson and Robbins, of the *laity*.

Massachusetts,—Rev. John S. Stone, D. D.,* Rev. Messrs. Croswell,* Ballard,* and Edson,* of the *clergy*. Messrs. Newton,* Codman,* Richardson,* and Tuckerman,* of the *laity*.

Rhode Island,—Rev. Nathan B. Crocker, D. D.,* Rev. Messrs. Hathaway,* Pratt,* and Vinton, of the *clergy*. Messrs. Hall,* Jones,* and Babcock,* of the *laity*.

Connecticut,—Rev. Drs. Croswell,* Totten,* Mead,* and Holcom,* of the *clergy*. Messrs. Peters, Boardman, Scoville,* and Huntington,* of the *laity*.

New York,—Rev. Drs. Lyell,* Milnor,* Hawks,* and Anthon,* of the *clergy*. Messrs. Ogden,* Warren,* Stuyvesant,* and Jay, of the *laity*.

New Jersey,—Rev. Messrs. Croes,* Dunn,* Morehouse,* and Dr. Barry,* of the *clergy*. Messrs. Potter,* Gifford,* Stratton,* and Collett,* of the *laity*.

Pennsylvania,—Rev. Drs. De Lancey,* and Upfold,* Rev. Messrs. Bowman,* Bull,* of the *clergy*. Messrs. Meredith,* Binney,* Stiles,* and Smith,* of the *laity*.

Delaware,—Rev. Richard S. Mason, D. D.,* Rev. Messrs. Prestman,* Chambers,* and M'Kim,* of the *clergy*. Messrs. Mansfield,* Booth, Raymond and Paynter, of the *laity*.

Maryland,—Rev. Drs. Wyatt,* Johns,* and Henshaw,* Rev. Mr. Jones,* of the *clergy*. Messrs. Chambers,* Eccleston,* Donaldson,* and Key, of the *laity*.

Virginia,—Rev. Messrs. M'Guire,* Cobbs,* Parks,* and Jones,* of the *clergy*. Messrs. Nelson,* Lewis,* Burwell,* and Colston,* of the *laity*.

North Carolina,—Rev. Messrs. Freeman,* Drane,* Johnson,* and Singletary,* of the *clergy*. Messrs. Winslow,* Wright,* De Rossett,* jun., and Collins, jun., of the *laity*.

South Carolina,—Rev. C. E. Gadsden, D. D.,* Rev. Messrs. Hanckel,* Converse,* and Walker, of the *clergy*. Messrs. Tidyman,* Heyward, Lowndes, and Deas, of the *laity*.

Georgia,—Rev. Messrs. Cairns,* Neufville, Ford, and Bragg, of the *clergy*. Messrs. Day,* Potter,* Jones and Allen, of the *laity*.

Ohio,—Rev. Messrs. Smallwood,* Swan,* Morse and Brooke, of the *clergy*. Messrs. Weston,* Rogers,* Storer and Buckingham, of the *laity*.

This mark * denotes the members present.

Kentucky,—Rev. Messrs. Jackson,* Maury,* Deacon and Winthrop, of the *clergy*. Messrs. Wickliffe, Towles, Worthington and Smith, of the *laity*.

Mississippi,—Rev. Messrs. Forbes,* Page, Fish,* Pinching, of the *clergy*. Messrs. Abercrombie, Feltus, Davis and Winchester of the *laity*.

Tennessee,—Rev. George Weller, D. D.; Rev. Messrs. Wheat,* Alston, and Leacock, of the *clergy*. Messrs. Eastland, Galbraith, Maney,* and Watson,* of the *laity*.

Alabama,—Rev. Messrs. Lewis,* Goodman,* Johnson, jun., and Hays, of the *clergy*. Messrs. Starr,* Cleveland, jun.,* Conley, and Winn, of the *laity*.

Michigan,—Rev. Messrs. Hollister,* O'Brien,* Cole,* Reighley, of the *clergy*. Messrs. Sanger,* Trowbridge, Miller and Jones, of the *laity*.

Illinois,—Rev. Messrs. Hallam,* Gear, De Pui, Chace, of the *clergy*. Messrs. Kinzie, Houghan, Gillette and Moore, of the *laity*.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 29, 1838.

THE CHURCH IN THE WEST.—A meeting was held in St. Paul's Church, on Sunday evening last, for the purpose of strengthening and extending the Church in the far West. The church was crowded to overflowing. Divine service was performed by the bishop of this diocese. Addresses were delivered by the Rt. Rev. Bishops M'Coskry and M'Ilvaine, and the Rev. Mr. Jackson, of St. Louis, and formerly of this city. Many interesting statements were made, showing the great spiritual destitution of that part of our country, and the urgent demand for the services of the Church. Bishop M'Coskry spoke emphatically of the desolation and ruin which had spread through the Churches of other denominations throughout the entire West, owing to the new measures, and the introduction into the pulpit of extraneous questions, such as temperance, antislavery, moral reform, &c. &c., and remarked that all sober minded judicious men, were disgusted and calling loudly for the sober, and sedate, and rational services of the Episcopal Church. Fanaticism and infidelity, its invariable attendant, he observed, were spreading like wildfire throughout the whole valley of the Mississippi, and the only antidote—the only safeguard, in his opinion, was the coextensive establishment of Episcopal services. He dwelt long upon the great importance of sending the living minister, and with him the Prayer-book, or if the former could not now be sent, that the latter should be distributed far and wide. He stated that he had himself circulated over eight hundred copies of the Prayer-book throughout his diocese during the last year, and could have bestowed to advantage hundreds more had he been able to procure them. He looked for such aid to the liberal Churchmen of the Diocese of New York. He trusted he should not be sent back without a hearty response to his call—he related some instances where the possession of a Prayer-book prevented families deprived of Episcopal services from wandering from the Church in which they had been baptized, and whose privileges they had once enjoyed. He concluded his remarks, which were listened to with deep attention throughout, by a description of a visitation he made to the Green Bay Indians. According to his statement Christianity and civilization have taken deep root among these children of the forest, who have exchanged, in a great degree, the wilderness of savage life for the arts, religion, and habits of a cultivated state of society.

Mr. Jackson spoke, in the first place, of the propriety of devoting a portion of Sunday to the cause of missions, remarking that he had with surprise heard some deny the expediency of such meetings on such a day. He observed that he had but just stepped into the valley of the Mississippi, but he had seen enough to convince him that the statements which had been made, from various sources, in relation to the moral condition and the spiritual wants of that portion of our land had not been exaggerated. Infidelity was rife there, and it was not unusual to hear individuals in high standing boast of their infidelity, and openly declare themselves its disciples. He expressed himself strongly in relation to the inadequacy of the support granted to our missionaries in that region, and thought it our imperative duty to place them at least beyond the reach of want. One poor missionary had enjoined upon him before he left to try and raise enough to pay for his board. He also spoke of the necessity of giving according to some fixed plan: order reigns throughout the universe; no other inducement need be held out to the Christian to contribute to the support of the Gospel, than the command of his Master, and the divine declaration, "It is more blessed to give than to receive." It should be enough that sinners are perishing, and that Christ has said, "Go ye into all the world, and preach the Gospel to every creature."

Bishop M'Ilvaine spoke also of the wants of the West—of the unparalleled increase of population—of the usefulness of missionary bishops, and the duty of Episcopalians in the older dioceses, contributing freely to plant the Church in every rising settlement throughout the great West, and he concluded with an eloquent and searching appeal to the hearts and consciences of his hearers. The collection taken up on the occasion was nearly three hundred dollars.

SALVATION POSSIBLE TO ALL MEN.—"Some of the ancient fathers, delivering the mercies of God so as the articles of our Church enjoine them to bee delivered, that is, generally, as they are delivered in the Scriptures, have delivered them so over generally that they have seemed lothe to thinke the devill himselfe excluded from all benefit of Christ's coming. Some of the later authors in the Roman Church, (who, as pious as they pretend to be towards the fathers, are apter to discover the nakedness of the fathers than we are,) have noted in Justin Martyr, and in Epiphanius, and in Clement of Alexandria, and Œcumenius, (and Œcumenius is no single father, but Pater patratus, a manifold father, a complicated father, a father that collected fathers,) and even in St. Jerome himself, and St. Ambrose too, some inclinations towards that opinion, that the devill retaining still his faculty of free will, is therefore capable of repentance, and so of benefit by the coming of Christ. And those authors of the Roman Church that modifie the matter, and excuse the fathers herein, excuse them no other way but this, that though that opinion and doctrine of those fathers bee not true in itself, yet it was never condemned by any councell nor by any ancient father. So far did very many go in enlarging the mercies in Christ to all. But waiving this over large extension and profusion thereof, and directing on a more possible and more credible object, that is, man: St. Cyrill, of Alexandria, speaking of the possibility of the salvation of all men, saies, by way of objection to himselfe, *Omnes non credunt*, How can all be saved since all doe not believe? But says he, because actually they do not believe, is it therefore impossible they should believe? And for actual beleefe, saies he, though all do not yet so many doe, *ut facile qui pereant superent*, that by God's goodness more are saved than lost, says that father of tender and large bowels, St. Cyrill. And howsoever he may seem too tender and too large herein, yet it is a good piece of counsaille which that rabbi, whom I named before, gives, *Ne redarguas ea falsitatis de quorum contrariis nulla est demonstratio*: be not apt to call any opinion false, or heretical, or damnable, the contrary whereof cannot be evidently proved. And for this particular, the general possibility of salvation, all agree that the merit of Christ Jesus is sufficient for all. Whether this all sufficiency grow *ex intrinseca ratione formali*, out of the very nature of the merit, the dignity of the person being considered, or grow *ex pacto et acceptatione*, out of the acceptation of the Father, and the contract between him and the Son, for that let the Thomists and Scotists in the Roman Church wrangle. All agree that there is enough done for all. And would God receive enough for all, and then exclude some of himselfe, without any relation, any consideration of sin? God forbid!"—*Dr. Donne.*

We have received a copy of a correspondence between the Rev. F. H. Cuming, and the vestry of Calvary Church, on occasion of Mr. Cuming's resignation. The frequency and similarity of communications of this nature have compelled us, as a general rule, to decline their publication. Mr. Cuming has been connected with Calvary Church for less than two years. From twenty adults and eighteen children, the number present the first time that he officiated, he had the satisfaction before he left of seeing the church generally well filled, and of knowing that there were not pews enough to accommodate the persons disposed to attend. In the same time the communicants increased from nine to thirty-eight, and a Sunday school has been sustained of upwards of three hundred scholars. As the church is now vacant these facts ought to be known. It is too poor to support a clergyman, and Mr. Cuming served it at a great sacrifice.

A correspondence of a similar character with the above has been sent to us by the vestry of St. John's Church, Brooklyn, on occasion of the Rev. Mr. Diller's resigning his office as assistant minister. The correspondence is expressive of strong mutual regard, Mr. Diller's services having secured for him, in a high degree, the respect and affection of those among whom he ministered.

GENERAL THEOLOGICAL SEMINARY.—This institution will be reopened on Monday next. Students and candidates for admission are expected to assemble in the chapel at twelve o'clock.

The Victims of Gaming, being extracts from the diary of an American Physician. Boston: Weeks, Jordan & Co. New York: John S. Taylor. Philadelphia: Joseph Whetham.

The design of this volume is to guard young persons against the dangerous temptation of gambling, by describing the misery and guilt of those who have become its victims. The narratives are natural, and may well be, as they profess to be, substantially true.

The letter of our correspondent, containing the account of the proceedings of the General Convention, was received too late for insertion in our last number. To his notice of the doings of the Convention we add the following items:—The election of Alonzo Potter, D. D., as assistant bishop of Massachusetts, was confirmed, and his testimonials signed by the Convention. Permission was granted to the Diocese of New Hampshire to withdraw from its existing connexion with the Eastern Diocese.

THE TWO DIOCESES.—By the division of this diocese, which is to take effect on the 1st of November, the counties of the state will belong to the respective dioceses as follows:—

To the Old Diocese—Albany, Clinton, Columbia, Delaware, Dutchess, Essex, Franklin, Fulton, Greene, Hamilton, Herkimer, King's, Montgomery, New York, Orange, Otsego, Putnam, Queen's, Rensselaer, Richmond, Rockland, Saratoga, Schenectady, Schoharie, St. Lawrence, Suffolk, Sullivan, Ulster, Warren, Washington, and Westchester,—thirty-one.

To the New Diocese—Allegany, Broome, Cattaraugus, Cayuga, Chautauque, Chemung, Chenango, Cortland, Erie, Genesee, Jefferson, Lewis, Livingston, Madison, Monroe, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Seneca, Steuben, Tioga, Tompkin's, Wayne, and Yates,—twenty-seven.

The Rev. John Bailey, the Rev. John Scovill, the Rev. Thomas J. Ruger, and the Rev. Darwin B. Mason, M. D., Deacons, have been recommended by the Standing Committee of this Diocese to the bishop for Priests' Orders.

There will be divine service and a sermon in Trinity Church on Thursday morning, October 4, on occasion of the opening of the fifty-fourth Convention of this diocese. The service to commence at *ten o'clock*. A collection will be made in aid of the New York Bible and Common Prayer-book Society.

The following missionary appointments have been made by the Missionary Board of the Education and Missionary Society of this Diocese:—

The Rev. Samuel Cooke, Deacon, Lyons, Wayne county.

The Rev. Timothy Minor, Westford and Cherry Valley, Otsego county.

The Rev. George B. Engle, Fulton, Oswego county, and Baldwinsville, Onondaga county.

The Rev. Thomas J. Ruger, Deacon, Sherburne, Chenango county.

The Rev. William M. Weber, M. D., Perryville, Madison county.

The Rev. Ebenezer Williams, Deacon, Hoosick Falls, Rensselaer county.

CLERICAL CHANGE.—The Rev. Lewis P. W. Balch having removed into this diocese from that of Pennsylvania, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and been chosen rector of St. Bartholomew's Church, in this city.

CHURCHMAN'S ALMANAC.—The first edition of this valuable annual has been published, and a second edition revised and improved, is announced for *Monday next*, October 1st. The ALMANAC this year, besides the usual valuable statistical information, is enriched by the addition of a new table in the columns of the calendar—a full table of the *tides*—and a table of the reigning sovereigns of Europe, the dates of their accession, titles, religion, &c.

☞ We beg to direct attention to the appeal of the Rev. Mr. Dyce in another column, and assure our readers of our hearty concurrence with the recommendations by which it is supported.

The Rev. S. M'Hugh is now in this city, soliciting aid in behalf of St. Paul's Parish, Holland Patent. We will insert in our next the appeal of which Mr. M'Hugh is the bearer, and which we hope will have the favorable regard of Churchmen in our city.

TO CORRESPONDENTS.—Will "A Subscriber" send us the name of the paper from which his extract is made?

"Modestus" is received.

The verses on "Christ Stilling the Tempest," are received.

The consecration of St. Timothy, German Protestant Episcopal Church, in Sixth-street, near the Bowery, will take place on Wednesday morning, October 3, at half-past ten o'clock. The procession will move from St. Mark's Church vestry-room. The clergy and vestry of the several churches in the city are respectfully invited to attend. A collection will be made in aid of the church.

☞ The communications from our correspondent "W," inserted to-day, were written for last week, but unavoidably deferred. The conclusion must be postponed for another week.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, Sept. 19, 1838.

CIRCULAR OF THE DOMESTIC COMMITTEE.

To the Members of the Protestant Episcopal Church.

The Domestic Committee of the Board of Missions respectfully invite the attention of the members of the Church to this communication. The General Convention, (to whom the ultimate control of the missions of the Church belongs,) and the Board of Missions having been recently in session, and adopted measures for enlarging the operations of this department, the committee deem it important to address you at this time, and to remind you of the condition, wants, and necessities of the domestic field. They do this, in the confident hope that they will not be permitted to appeal in vain; that you will not be indifferent towards the suffering members of your own household, and those who, at your doors, are loudly calling for aid.

The General Convention have adopted two measures, the effect of which is, to present to the Church opportunities of usefulness which it will be a dereliction of duty to neglect.

1. The extensive Territories of Iowa and Wisconsin have been made a part of the jurisdiction of the Missionary Bishop of Missouri. These two Territories, rapidly growing into States that will soon claim admission into our civil Union, have thus been recognized as peculiarly missionary ground; ground which must be occupied now, or the opportunity will pass away. The recent visit of Bishop Kemper to the latter Territory has awakened interest for it, and shown that ten missionaries are needed, where at present there are only two. In the Territory of Iowa there are yet no missionaries. But the Domestic Committee cannot permit it to remain thus destitute, without feeling for it the most lively apprehension. They have resolved, therefore, that no pains shall be spared to sustain five able missionaries there, for the next three years; yet this they cannot do, without the liberal support of the Church, which they now earnestly and affectionately solicit. Must the Missionary Bishop for that region of the country be permitted to return to the Northwest, and labor, almost alone? Must the few who have gone, in faith, to the missionary work in that distant part of our country, be permitted, for the want of the sympathies and the support of the Church, to abandon their labors and return? Must no encouragements be held out to others to go forth in the name of our common Lord, and preach his Gospel to the destitute?

2. The General Convention have appointed a Missionary Bishop for the State of Arkansas, under whose care also some of the vacant dioceses of the Southwest may be placed. That State in which there are now 150,000 inhabitants, has never enjoyed the services of a single clergyman of our Church. Many interesting facts have recently been made known to the committee, showing that there is, still, an opportunity of easily planting the Church and her institutions in that destitute region. The Domestic Committee, following the lead of the Convention and the Board, have resolved, also, to use their endeavors to sustain five able missionaries in that State, for the next three years; and now anxiously appeal to the members of the Church to enable them to do it. The vacant and feeble dioceses of the Southwest, which may be placed under the charge of the Missionary Bishop of Arkansas, are calling earnestly for more missionaries to come and gather again the scattered sheep of the fold, and feed them with food convenient for them. Mississippi, Louisiana, Alabama, Georgia and Florida, all need, at once, to be strengthened by a band of faithful missionaries, sent to each. In the West and Northwest, besides the Territories already mentioned, Missouri and Indiana come before you as a part of the station of a Missionary Bishop, and entreat that ministers of Christ may be sent, and sustained by your aid a short time. Tennessee, Kentucky, Illinois, Michigan and Ohio have their claims, too, upon your sympathies and your pecuniary aid.

From every quarter the impression comes, that our domestic missions must be greatly enlarged. The entreaties of your brethren scattered over the vast regions of our new country, ask it. The desolations of infidelity, and heresy, and fanaticism demand it. The sentiments of the Church require it. Above all, the manifestations of divine Providence clearly indicate it. Many faithful ministers of the word, throughout the older parts of the Church, are anxiously considering the question, whether duty to their divine Master does not require that they should leave their present situations of comparative comfort and usefulness, and give themselves to the missionary work in this destitute field. Let your hearts be opened to sustain them—let your contributions to the domestic treasury be steadily increasing, instead of diminishing—let confidence in the ability of the Domestic Committee to preserve them, and those dependent upon them, from the pressure of want be established; and, month after month, will additions be made to the number of your domestic missionaries.

The Domestic Committee have repeatedly stated, during the last two years, that their present expenditures are at the rate of about $25,000 a year. In the enlargement of the department, which the committee desire to effect, and which they have already begun, (having appointed four missionaries since the adjournment of the General Convention, and having before them the nominations of several more,) on increased expenditure of from $7000 to $10,000 per annum will be incurred; so that there should be raised, within one year, from $32,000 to $35,000, and an increased amount in subsequent years. There is no lack of ability in the Church, the committee believe, to accomplish this result. Will the parochial clergy affectionately stir up their people to this work of love? Will the members of the Church, one and all, enter upon it with renewed zeal and love? It is no sudden, fitful action which the committee ask. This is a matter of continual obligation, and must be sustained by continual exertions, prompted by love to the Saviour and our fellow-men—a sense of accountability as stewards—a desire to obey Christ, and to follow him.

For the last four months the contributions to this department have not been equal to half the current expenditures; and the Treasurer of the Domestic Committee must receive about $2000, in order to be able to meet the obligations of the first of October.

By the first of January next the committee will need without much farther enlargement of the department, $9000.

By the first of April, (in addition,) $8000.

And as much in the subsequent quarters.

If the contributions of the Church will not permit them to make further enlargement, they will still need by the first of January next $8000.

By the first of April, (in addition,) $7000.

And nearly the same in subsequent quarters.

The committee earnestly and affectionately commend this subject to the attention of every pastor and every member of the Church, and solicit, in relation to it, their early and continued co-operation.

By order of the committee,
JAMES D. CARDER,
Sec. and Gen. Agent, D. C. B. M.
Office of Domestic Missions, 115 Franklin st.
New York, Sept. 24, 1838.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tuesday, October 16, Greenville, *Greene county*, ordination A. M., confirmation P. M. Saturday, 20, Granville, *Washington county*, ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*King's county*, Saturday, September 22, consecrated the chapel of St. Mark's Church, Williamsburgh. The instrument of donation was presented to the bishop, in behalf of the vestry, by Mr. Ephraim Cooke, senior warden of the parish, and read by the rector, the Rev. Samuel C. Davis. The sentence of consecration was read by the Rev. Lewis B. Bayard, D. D., rector of St. Clement's Church, New York, and the morning prayer by the Rev. Evan M. Johnson, rector of St. John's Church, Brooklyn, assisted by the Rev, Thomas W. Coit, D. D., rector of Trinity Church, Brooklyn, who read the lessons. The ante-communion service was read by the Right Rev. Samuel A. M'Coskry, D. D., Bishop of the Diocese of Michigan, and the sermon preached by the bishop of this diocese. The chapel is intended for all the purposes of a parish church, until the erection of the latter, when it will be retained for week-day services and catechetical purposes.

City of New York.—Fifteenth Sunday after Trinity, September 23, confirmed nineteen in St. Michael's Church.

OBITUARY.

Died, on Friday, August 17, Robert Lawrence Woolley, aged 4 years, and on Friday, August 31, William Wright Bedell, aged 7 years, children of Rev. Matthew H. Henderson, rector of Trinity Church, Newark, N. J.

The consolation of the Christian parent under the bereavement of his children, is to know that "of such is the kingdom of heaven." Both of these children were well acquainted with the general facts of our holy religion. Both lived in the daily exercise of infant prayer. Both were remarkable for their strict adherence to the truth. Both were distinguished for their polite and unobtrusive demeanor, while the elder invariably attracted the attention of strangers by his choice selection of language and display of intelligence in ordinary conversation. Perhaps one cause of this observable trait was the fact that they never played in the streets, thus escaping the contagion of untold evil. Parents are not sufficiently aware how important, as well to the manners as the morals of their children, is a complete severance from all companionship with the graceless herd that fill the streets with noise and profanity.

Their taste for music was wonderfully developed.—The eldest could sing when only two years old; and at three he learned an anthem which the choir were practising as appropriate to the season of Christmas from mere casual audience. He acquired at last such a quick perception of the variation of sound, and such a readiness of execution, as to be able to sing whatever he heard, not unfrequently after hearing it but once, carrying an air, in perfect time to the accompaniment of the piano, or taking his part with a clear, full and audible voice in the music of the sanctuary. The very day on which his last sickness supervened, he sang with a wonderfully distinct and sweetly solemn tone that one hymn of Newton.

How tedious and tasteless the hours
When Jesus no longer I see.

O drive these dark clouds from the sky,
Thy soul cheering presence restore,
Or take me up to thee on high,
Where winter and clouds are no more.

Little did we think that in one short week from that very hour, his prayer would be answered and himself removed beyond the reach of sorrow and of sin. With no one composition, however, did he appear to be more enraptured than with the sublime strains of the "Gloria in Excelsis," and often when entirely alone, were the voices of those two dear children heard in sweet unison singing "glory be to God on high" before one who doubtless did not disregard the song because it was raised by infantile innocence, or the thoughtless simplicity of childhood. Christ owned and blessed the song of children when they sang "hosannah" in the temple, though priest and scribe were "sore displeased."

A short time before he died, the younger called his mother from an adjoining room, dear mother, come here I am going to sing glory to God: when to the unutterable surprise of all around him his little voice burst forth in the solemn strains of that sublime doxology. He was at the time unable to raise his head, and yet his voice was distinctly heard in the parlor below. Nor did he forget the words of that prayer, which designed for all befits the mouth of earliest childhood as well as the maturer intellect of full grown man. In answer to the question of his father whether he remembered it, he began at once with his accustomed tone of prayer, "Our Father, who art in heaven" repeating the whole even as Christ taught his disciples. It is certainly an erroneous sentiment that would hush the voice of prayer, till the soul could fully comprehend its nature or feel its necessity. No! rather let parental affection, if it can do nothing more, teach its simplest strains and posture, sure of his approbation who once said, "she hath done what she could." Consciousness of his approaching end seemed at one time to be evinced, when one by one he called us to his side, and at the last his little sister, for whom his affection was very great, to give the parting kiss. Dear little spirit! we trust to meet thee soon to sing with thee, "glory to God," where no parting kiss will wring the heart with anguish.

The eldest in the early stage of his sickness, was rather reluctant to contemplate the possibility of parting with those he loved. In the course of his sickness, however, his feelings seemed to change. Once he asked "what disease" he had, and whether the physician "thought him dangerous." When informed that he had the dysentery, of which he knew that his brother had died, "then," says he, "I shall never get well."—His disease seemed to prostrate him at once, so that although perfectly conscious of every thing that transpired around him, he expressed himself at all times but very briefly. The second night before he died, after lying perfectly quiet for some time, he suddenly raised his head and called for his mother. "Dear mother," he says, *I am in heaven*, bring a light and look at me. He was evidently conscious of some happy change, which he supposed had affected his personal appearance; and truly his countenance looked like "the face of an angel." About an hour afterwards his father asked him, "My dear Willy, why did you say you were in heaven? was it because you felt so happy? He immediately answered yes." Our blessed Saviour tells us respecting the little ones that believe on him, "that in heaven there angels do always behold the face of my Father which is in heaven." We know indeed that the angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." Whether it may or may not be within their province to communicate unwonted visions of glory to the dying soul, we may not positively ascertain. That the children of God, however, do often times exhibit at the last a stronger faith and a more rapturous experience than at any former period, cannot be doubted. The assurance of hope rises so far above the fear of death, as to take away its terrors, and give the soul even "a desire to depart." St. Paul was not alone when, in the close contemplation of "the last enemy," he exclaimed in sweet surprise, "Oh death, where is thy sting!" And why should not the peculiar support and comfort of divine grace be vouchsafed to children? Our dear Willy fully realized the force of his own language. He perfectly understood the meaning of "heaven" as the place of bliss and glory where are the spirits of departed saints, and yet he was fully conscious of his own situation as confined to a sick bed with his friends around him.

About this time he gave directions or rather expressed a wish, that he should be laid beside his brother whom he had seen buried. "I must lie," he said to his aunt, "beside Robert Lawrence, just beside him." It was the only occasion during his sickness on which he mentioned his brother's name. Some one observed when he was evidently fast sinking under his disease that he could not last long. He overheard the remark, and immediately asked, "Am I almost gone?" On another occasion he asked the same question. The physician had forbidden him the use of water, for which his high fever had produced a strong craving. The circumstance was mentioned to him in answer to his request for a drink. He acquiesced without a murmur. "But," says he, "dear mother, will you not give me some just at the last moment?" Subsequently when there was no hope of recovery, and consequently no motive for withholding it, his mother directed some water to be brought. He turned immediately, and asked, evidently remembering his request, "Am I almost gone?" These circumstances indicated his perfect consciousness of his own situation, and a calmness of reflection not always possessed by older persons. Toward the close of his sickness he frequently called for his aunt, for whom his affection was truly wonderful. On one occasion he threw his arms around her neck and held her thus for several minutes, taking apparently a lingering last embrace. When unable to repeat the name of his father, in compliance with his desire, he gave his hand a gentle pressure. Like his brother he kissed us all to take a last farewell.

At the very last, when turning in the restlessness of death, he exclaimed, in the most affecting manner, "O merciful Father!" Every one around him shed tears. We assured him that his Father to whom he prayed would be merciful to him for Christ's sake, and that he would soon be released from his sufferings and be with his brother and Jesus, whom he loved, where he should wait a short time for us all. Soon after this he closed his eyes for ever. In one of the last gleams of intelligence his eye rested on his father, when he distinctly pronounced his name. Oh, it was sweeter than the sweetest music. But he is gone; the bright and beautiful boy! The desire of our eyes is taken away, therefore our hearts are filled with sorrow. "The arrows of the Almighty are within us, the poison whereof drinketh up our spirits." But we sorrow not as others who have no hope. He fell asleep in Jesus.

No! we feel that we are blessed,
To whom t'was given
The dearest pledge which we from heaven received
Fresh in baptismal dews to yield to heaven
Ere soiled by thoughts of crime, or sin deceived,
Or knowing evil.

The following letter, which will explain itself, received among many others from sympathizing friends, opens up sources of consolation, from which others, as well as those immediately addressed, may draw.

House of Bishops, September 11, 1838.

My Dear Brother.—If we could draw water from no fountain which is not of the earth, I should not have a word to say to you in the way of consolation. It has pleased the Lord to visit you with trouble and to bring distress upon you He has taken away the desire of your eyes at a stroke. His arrows stick fast in your soul. Humanly speaking there is no remedy, and the voice of nature has no word of comfort to administer. But there is for us a precious and life-giving word of truth sent down from heaven. As it teaches us that all his chastenings are for our good, so does it admonish us that he has medicine for every wound which his paternal hand inflicts, and that in the fountain opened from the cross, for ever deep, for ever full, the souls that sorrow after a godly sort, may lave themselves and be refreshed and live. To that blessed refuge I need not direct you. Even your precious child in his infant helplessness, laid hold of the hope set before him in the Gospel, and now sleeps in Jesus. To yourself and your dear wife, and all that are partakers in the bereavement, I say, "Lift up your hearts." Your darlings are not lost, but gone before. In a little while the grave will open for us all the way that leads to them. Let us wait patiently in faith and hope. It is the Lord who gave and it is the Lord who hath taken away. From the fulness of his love he can fill up every void that he has made, and in that better world where all who love the Lord shall meet to part no more, you will enjoy with them perpetual rest and felicity. I write with many interruptions, but am unwilling to wait longer. Your letter I have read with many tears. What a treasure you have laid up in heaven! How thankful you should be to Him who lent it! How hopeful—how careful in pursuing with a steadfast heart the way that leads to it!

Present to Mrs. Henderson and her sister the assurance of my faithful love, and believe me ever your affectionate and faithful brother, G. W. D.

MARRIED.

On the 23d instant, at the Church of the Annunciation, by the Rev. Dr. Seabury, Mr. Robert Fergus, son of the late Rev. Robert Fergus, of Newcastle-upon-tyne, England, to Miss Margaretta Marshall, daughter of Mr. John Marshall, Bookseller and Printer, of the same place, and now of this city.

CALENDAR.

SEPTEMBER.

29. St. Michael and All Angels.
30. 16th Sunday after Trinity.

OCTOBER.

7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
18. St. Luke the Evangelist.
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOVEMBER.

1. All Saints and Thanksgiving.
4. 21st Sunday after Trinity.

NOTICES.

The bearer hereof, the Rev. Mr. Dyce, is the missionary of the Protestant Episcopal Church, at Key West, Florida, and is well known to me as a faithful and industrious minister in his station. He has been engaged in soliciting aid from Episcopalians to erect a place of worship, and has succeeded in part. He now asks the help of his brethren in New York, and I hope his application will be favorably regarded by the members of our communion, as I believe the object to be important and deserving of aid and encouragement.

FRANCIS L. HAWKS, rector of St. Thomas' Church.

We cordially join in the above recommendation.

Manton Eastburn.
Thomas House Taylor, of Grace Church.
James Milnor.
Joseph H. Price, of St. Stephen's.
William Berrian, of Trinity.
James D. Carder.

September 29, 1838.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK.—An adjourned meeting of the Board of Managers of this Society will be held in the basement of Christ Church, on Monday evening, October 1, at half past 7 o'clock. By order of the Board.

C. W. CARMER, *Rec. Sec.*

New York, September 29, 1838.

A meeting of the Board of Managers of the Protestant Episcopal Tract Society, will be held at the Sunday school-room of St John's Chapel, on Tuesday evening next, October 2, at 8 o'clock, to receive the report of the committee on the state of the society.

PIERRE E. F. MCDONALD, Secretary.

The annual meeting of the Protestant Episcopal Tract Society, will be held at the Depository, No. 28 Ann street, on Thursday, October 4, at 5 o'clock, P. M., at which time the election of officers for the ensuing year, will take place.

PIERRE E. F. MCDONALD, Secretary.

A special meeting of the Board of Managers of the New York Bible and Common Prayer-book Society, will be held at the school-room of St John's Chapel on Wednesday evening next, October 3, at 8 o'clock, to receive the report of the committee on the state of the society.

HENRY E. DAVIES, Secretary.

ANNIVERSARY CELEBRATION.—"The New York Bible and Common Prayer-book Society," "Protestant Episcopal Tract Society," and "Education and Missionary Society of the Protestant Episcopal Church in the State of New York," will celebrate their anniversary at the Church of Ascension, on Thursday evening next, the 4th of October, at 7 o'clock. The attendance of all the friends of these institutions is most respectfully invited.

A collection will be made for the benefit of the missionary fund of the Education and Missionary Society of this Diocese, the liberality of its friends is most earnestly solicited to replenish its exhausted treasury, enable a prompt compliance with its engagements, and increase the number of the heralds of glad tidings of our apostolic Church.

THOMAS C. BUTLER, Chairman
Joint Committee of Arrangements.

Notice is hereby given, that the regular services of the congregation attached to "*the Church of the Messiah*," will be resumed on the first Sunday in October next, being the seventeenth Sunday after Trinity, at their usual place of worship in Chatham Hall, corner of the Bowery and Division street. Services half past 10 o clock, A. M., and half past 7 o'clock, P. M.

EDUCATION AND MISSIONARY SOCIETY.—The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, will meet at the Sunday school-room of St. John's Chapel, at seven o'clock, on Tuesday evening next, and also on the evening of the day next after the adjournment of the Convention of the Diocese, unless such adjournment happen on Saturday, in which case the Board will meet on the evening of Monday following.

The society will hold its annual meeting at the same hour and place on Wednesday evening next, and will celebrate its anniversary at the Church of the Ascension, on Thursday evening next.

G. G. VAN WAGENEN,
September 28, 1838. Recording Secretary

JOURNALS OF THE GENERAL CONVENTION.—The edition of the Journals and Canons authorized to be published, though as large as the contingent fund will warrant, will not be sufficient for the supply of the Church. Extra copies will be published if subscribed for in season; the Journal for about fourteen cents, and the entire Canons for about four and a half cents per copy. Vestries, and individuals desirous of supplying themselves, are requested to transmit their orders without delay, (post paid,) addressed to Swords, Stanford & Co, or to the subscriber.

HENRY ANTHON, 15 Stuyvesant street, New York.

JOURNAL OF THE SPECIAL CONVENTION.—The Journal of the late Special Convention of the Diocese of New York has been forwarded (by mail) to the clergy and lay delegates of the Convention. A package for each parish has been left at the office of the Bible and Prayer-book Society, 28 Ann street, and will be sent as opportunity offers, or as may be directed. sep8 3t

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 19th inst., has received the following contributions, viz.

From R H Gardiner, and Mrs W Bradstead, of Gardiner, Maine, each, $1—$2. From Charles Hapgood, and Randilla Ripley, of Bellow's Falls, Vermont, each, $1—$2. By the hands of the Rev J J Hunt, of Athens, Ga, received by him from "H E," for domestic missions, $1. From A O Harris, Esq, treasurer of the missionary society of Tennessee, through B S Tappan, Esq, in part, $70 20 From the Rev John Owen, rector of Trinity parish, Washington, North Carolina, received from a lady, through C J Aldis, Esq, $5 From the same, and through the same, one half of $31 27, offerings of said parish, $15 63. Part of the collection in St Paul's chapel, N Y, at the missionary meeting, on Sunday evening, the 23d instant, $252 06 From a lady of St Stephen's church, to be added to the collection at St Paul's, $1. Total receipts, $348 89.

September 26, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received of Rev John A Vaughan, Secretary, weekly offerings of Hungar parish, Va, per Rev W G Jackson, $10; from the Sunday scholars of Christ church, Louisville, Ky, per Rev W Jackson, $50; from Female Missionary Society of St George's church, Flushing, $54; by the hands of Rev T Atkinson, St Paul's church, Norfolk, Va, in behalf of J R Steed, an infant, for Africa, $5; by the hands of Rev J P Bausman, rector, from a friend of missions, St Anne's, Middletown, Delaware, for Africa, $2; by the hands of Rev E C McGuire from Mrs Sarah J Woodville, and Miss M J Keith, Virginia, for Texas $2 50 each, $5; from a Presbyterian lady of Norfolk, Va, for Mrs Hill's school, Athens, $5—$131. Received from Rev J D Carder, one half of collection in St Stephen's church, Philadelphia, after the sermon before the Board of Missions, September 6, $128 55, less exchange 80 cts, $127 75; from Rev John Singletary, of St Peter's church, Washington, North Carolina, $3—$130 75. Received per James Swords, Esq, from Rev John J Hunt, of Athens, one half of $2, presented by H E at the communion table, $1; Received from Rev John Owen, rector, one half of $31 27, offerings of Trinity parish, Washington city, $15 64. Total receipts, $278 39

CHARLES J. ALDIS, Treasurer,
September 25, 1838. Bank of America.

The undersigned gratefully acknowledges the following donations to his Sunday schools, and parish library in Michigan.

Mrs Brown, of Philadelphia, $12 50; Mrs Phinney of do, $12 50; Thomas N Stanford, N Y, $1; do, a lot of books; Master John Stanford, $1; Thomas Swords, 50 cents; cash, $1; do, $5; Henry I Seaman, $5; Robert Patterson, order on Swords, Stanford & Co, for books, $20; Rev Dr Rudd, lot of books.

Any persons disposed to contribute to the objects above named, can leave their donations with Swords, Stanford & Co, Sherman & Trevett, or at the Depository of the General Prot. Epis. S. S. Union. F. H. CUMING.

CITY MISSION.

The subscriber gratefully acknowledges a donation of $20, from C, for the sick poor.

ALEXANDER FRASER, 341 Pearl street.

September 26, 1838.

Any donations for the benefit of the sick poor will be thankfully received by the agent of the Tract Society, 28 Ann street, at 142 Fulton street, or at the residence of the missionary, 341 Pearl street. A. F.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From Charles A Heckscher, Esq, $5; Mrs H, $2; Rev W F Walker, Troy, $8; Mr Louis Loutrel, annual, $2; J L M, $2. Total, $19.

Contributions, and donations, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street,

THOMAS C BUTLER, agent.

Where may be had the Society's Bibles, Testaments, and Prayer-books,

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From William Lawson Carter, by his father the Rev L Carter, to constitute him a life member, $10; Louis Loutrel, annual, $1; annual dues, $1; J L M, $2. Total receipts, $14.

Contributions, donations, and annual dues, will be thankfully receive at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

EPISCOPAL INSTITUTE—*Troy*—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F Walker, A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Bookkeeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and common life, and additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering; also, in Vocal Music, Drawing, and the modern languages.

TIME.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each; the first to commence on the first Tuesday in May, the second the first Tuesday in November.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the branches at the close of each term. These examinations are open to the friends and patrons of the institution.

NEXT TERM.—The second term of the second year will commence on the first Tuesday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institution, or of obtaining further information, may address the Principal at Troy; or communications through the Post Office, or J. W. Mitchell, Esq. 534 Cedar street, New York. Circulars may be obtained at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The five volumes, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 143 Fulton street.

POETRY.

From Keble's Christian Year.

SIXTEENTH SUNDAY AFTER TRINITY.

HOPE IS BETTER THAN EASE.

I desire that ye faint not at my tribulations for you, which is your glory.—*Ephes.* iii. 14. [*Epistle for the day.*]

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.—*Amen.*

Wish not, dear friends, my pain away—
Wish me a wise and thankful heart,
With God in all my griefs to stay,
Nor from his loved correction start.

The dearest off'ring he can crave
His portion in our souls to prove,
What is it to the gift he gave,
The only Son of his dear love?

But we, like vex'd unquiet sprights,
Will still be hov'ring o'er the tomb,
Where buried lie our vain delights,
Nor sweetly take a sinner's doom.

In life's long sickness evermore
Our thoughts are tossing to and fro:
We change our posture o'er and o'er,
But cannot rest nor cheat our wo.

Were it not better to lie still,
Let him strike home and bless the rod;
Never so safe as when our will
Yields undiscern'd by all but God?

Thy precious things, whate'er they be
That haunt and vex thee, heart and brain,
Look to the cross and thou shalt see
How thou may'st turn them all to gain.

Lovest thou praise? the cross is shame:
Or ease? the cross is bitter grief:
More pangs than tongue or heart can frame
Were suffer'd there without relief.

We of that altar would partake,
But cannot quit the cost—no throne
Is ours, to leave for thy dear sake—
We cannot do as thou hast done.

We cannot part with heaven for thee—
Yet guide us in thy track of love:
Let us gaze on where light should be,
Though not a beam the clouds remove.

So wanderers ever fond and true
Look homeward through the evening sky,
Without a streak of heaven's soft blue
To aid affection's dreaming eye.

The wanderer seeks his native bower,
And we will look and long for thee,
And thank thee for each trying hour,
Wishing, not struggling, to be free.

MISCELLANY.

THE OLD PATHS.

Sermon preached at the opening of the General Convention of the Protestant Episcopal Church in Philadelphia, September 5. By the Right Rev. William Meade, D. D., Assistant Bishop of Virginia. Philadelphia: William Stavely. 1838.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.

To show that we are not disposed to follow those who think that the former days are always, and in all things, better than our own, we will delight to trace a very remarkable and pleasing resemblance between the Church in which we minister at this day and the primitive Church, in some important and interesting particulars which identify them together and make us feel that we are a part of that Church which was built on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. It is well known to the Christian world that it was the declared and most anxious desire and study of the reformers of our Church and the framers of our liturgy, to select from the canons, creeds, and liturgies of the primitive Church all those things relating to faith, discipline, and worship, which were most conformable to the word of God. Next to the Scriptures these, though fallible, were the standards to which they referred.* They delighted to retain as much as possible of the language, order of service, and forms of the primitive Church.†—They wisely judged it to be a safe course to copy from those holy, resolute, devoted, heavenly-minded men, who lived nearest to the times of our Lord and his apostles, who labored in the same field on which they toiled, carried on the same work which they begun, and heard from the lips of the disciples those things which our Lord spake concerning his kingdom, during the last forty days and nights which he spent upon earth. No wonder, then, that there should be so remarkable a coincidence in many things of worship, doctrine, and discipline, and that our Church should be endeared to the hearts of all who are able to trace the similitude by its numerous expressions, petitions, forms and usages which have come down to us almost unchanged from such high and holy antiquity.

Where shall I begin with my congratulations on this subject? Shall I speak of the resemblance in all important points between our church polity and that of primitive and apostolic times? What need is there, seeing that so many public sermons make mention of it—that so many tracts and volumes trace it out, and that there is but one sentiment among us on the subject? Who but reads in Scripture and other books, of the "divers orders of ministers" in God's ancient Church? Who does not meet with the same in the Christian Church, established by our Lord and the apostles, transmitted to the fathers, and continued in unbroken succession to the present day? In this old path our Church has always trodden and found rest therein.

Shall I speak of our unity in faith and doctrine with the primitive Church? How can we differ, seeing that we use the same creeds which formed an important part of their regular service. How many millions of God's saints have, in the very same words, solemnly uttered their belief in all the great articles of the Christian faith from the early ages of the Church.—What a communion must thus be produced in the minds of men on these important subjects. In how many other parts of our own and the primitive liturgies are the great distinguishing doctrines of the Christian faith set forth. Witness that of the holy, undivided, and glorious Trinity. How carefully has the Church guarded it, in every age, against the gates of hell.—Who can tear it from our own or any primitive liturgy without scattering them all in ten thousand fragments to the winds?* In every repetition of the doxology, after psalms, hymns, and spiritual songs, we renew a declaration of our faith in the adorable Trinity, confirming and strengthening the same. Who can unite in the Te Deum, the Gloria Patri, Gloria in Excelsis, our liturgy, communion, and other services, without believing in the three Persons, Father, Son, and Spirit? Whence came all the doxologies and ascriptions of praise and prayers? Without an exception, from the liturgies of ancient times, which copied them, if not always in the very words, yet in the substance, from the holy Scriptures.† When we examine into some of these venerable relics which have come down to us from ancient times, and meet with so many well-known and hallowed ejaculations and supplications, we almost feel as if we were engaged in our own beloved liturgy.

I would especially notice one thing common to our own and the ancient liturgies. Our prayers are many though forming one service, being broken into short expressive collects, and always conclude with the name of the blessed Saviour. Just so was it in the primitive liturgies. One only plea was put up, and that plea was mercy through Christ. Through thy Christ, for thy Christ's sake, were the last words of every prayer, except such as were offered up immediately to the Son himself, as in the prayer of St. Chrysostom, the last of our service, which was addressed to the Son himself.‡ This is a most blessed feature in our service and was in theirs. It was a strict compliance with the Saviour's direction that we should ask for every thing in his name.§ The Church seems fearful to utter many words in prayer, to put up more than one or two petitions without stopping and mentioning the name of God's dear Son, and entreating his intercession. What an effectual method of impressing this great doctrine on the heart.

Having said thus much as to our agreement in doctrine and the mode of setting it forth, let me briefly allude to a close resemblance even in gestures and forms. Are we sometimes called upon to fall low on our knees before the Lord in humble supplication, and then to rise up and stand before him and lift up our voices in praise? The primitive Church had her days and seasons when all must kneel, and those on which it was forbidden to kneel, praise being comely on those days, and standing the comely posture for praise. Is it now our custom, when certain choice portions of the Gospel are read, for the people to rise up and hear it standing, as if Christ himself were speaking. So did the Christians of old stand up and listen to the Gospel. Do we on our first entrance into the Church fall on our knees and offer up a short prayer in silence before the Lord?—Do we in that most impressive service which invests the well-proved deacon with higher orders, call upon every soul in whom is the spirit of prayer to fall upon their knees, and for the space of a few moments engage in silent entreaty with the Lord, and is this ever so done as to surprise and overawe the whole assembly, and almost constrain the ungodly to pray? Why do we these things? Because the fathers did the same, only much more frequently in the midst of these solemn services ages since.—Does the minister at this day, when about to break the bread and pour out the wine of our Lord's supper to humble recipients, say to them in words commanding and encouraging, "Lift up your hearts," and the people immediately respond, "We lift them up unto the Lord?" These very words were taken warm from the lips of God's best ministers and best people in the best days of the Church. By how many millions of God's ministers and saints have these words been uttered each Sabbath throughout all Christendom from the times of which I speak to the present moment? In dispensing the sacred elements also, does the officiating priest or bishop, lifting up the same, utter the well-known words, "The body or blood of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." Oh, who can number the myriads of voices that have uttered and ears that have heard these sweet sounds, these blessed benedictions in the use of the sacramental services from the times of the holy fathers to the present day! They were the very same then as now, saving only that change which must be in passing from one language to another. And what shall I say of the Lord's Prayer so often on our lips, so blended with every service of the Church, proceeding first from the lips of him who alone can teach us how to pray! This was the very beginning of all Christian liturgies. On this as a foundation were they built, the superstructures rising gradually and variously in the different churches planted by the apostles. But the foundation was never forgotten or removed. When we use these words in our various services sometimes again and again on the same Sabbath, can we otherwise than think with emotions of gratitude to its author of that communion of the hearts of the faithful produced by the use of these same words for eighteen centuries every day, every hour, by the countless myriads that have uttered them? Is it not probable that more true prayer has gone up to heaven through the medium of these few words than of any or all other forms ever used among men?

To what has been said as to forms and prayers, I might add that as to all the great festivals of the Church, such as Christmas, Easter, Whitsunday, we have not turned into any new and untried paths, but in celebrating them are merely walking in the old and well-trodden ways of our fathers. And who does not love them the more for the traces of our fathers' steps seen therein? And if any would wish to see other striking resemblances between things in our own and the primitive churches, let him only take up the various collections of canons which are yet extant, and he will be surprised and pleased to see how clearly we have copied after them in many of our own.—Our Church has wisely and reverently learnt many an useful lesson from the experience of primitive times. In the relative duties, rights, and privileges of the clergy and laity, in the distinctions between the different orders in the ministry, in the department of bishops and dioceses one towards another, in the union of priests with the bishop in laying on of hands upon the candidates for the priest's office, and the number of bishops required for the consecration of a brother to the Episcopal office; in these and many such like things we have simply and strictly followed the example of the primitive churches.

In only one other respect will I allude to a happy resemblance. Our bishops, like those of primitive times, are, thank God, preachers of the Gospel, examples in this as in all other things to other ministers. Nay, they must of necessity be more abundant in labors than all others if strength be given. Circumstances beyond our control have indeed diffused our labors over large tracts of country in search of the few shepherds with their small flocks scattered over the same; but as these circumstances shall change, and by the blessing of God our churches and ministers multiply, we shall gladly I trust in this respect also imitate the primitive Church, and by timely and judicious divisions of our dioceses bring each congregation under the frequent sound of the bishop's voice, and let each shepherd know his sheep and be known of them. Now and then may each bishop of the Church be in preaching as Paul was, and as he enjoined it upon Timothy and Titus to be. Like the primitive bishops, may they be the chief preachers, full of sermons and exhortations, thus confirming all the churches and holding up the hands of every other preacher.

One remark permit me now to make, closing all I have to say on this part of my discourse. Concerning prayers, ceremonies, and the language of their creeds and some matters of discipline, there was at the first, even for a few centuries, some diversity among the churches, the substance of the faith being the same in all. But the true nature of Christian liberty was too well understood by them, and the spirit of Christian love was too strong in their hearts to let this diversity of form or language separate them from each other. They agreed thus to differ in things not essential to the faith, and lived so as to force their enemies to say, "See how these Christians love one another." May that same spirit prevail ever among us, as to things of minor importance, and as to doctrines too high for us.

The time came when it was expedient that a number of small and independent churches or dioceses should unite together in some common, well-digested liturgies, framed out of the many used, and in some common unvarying creeds as the Apostles' and Nicene. In that respect also the Church in America resembles the earlier churches. Though in some things distinct and independent, yet have we agreed in one common liturgy—the most perfect we think of all—and in some common principles and general laws for the preservation of unity and peace. Long may that union subsist, and that liturgy be maintained in its purity and integrity. Adhering to the wise policy which has hitherto governed all the acts of our General Convention, a policy so often and earnestly urged by the venerable father who is no longer to preside over our councils, that is, forbearing to legislate one step beyond the actual needs of the Church, may we long exhibit to the world the delightful spectacle of a number of Christian societies, living together in happy harmony and meeting together to strengthen the bonds of love which have hitherto encircled them. And though it may be impossible for our ecclesiastical union to survive that political severance sometimes so fearfully threatened, yet who shall say, but that our happy meetings here from all parts of our land, and our union at all times in so many things, which bind hearts together before the throne of heaven, may not under God postpone that day of political disunion, and the Church, instead of being sustained and kept together by the state, be the means of supporting for a while her sinking pillars, her tottering walls?

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* In a work written by Timothy Puller, D. D, on the moderation of the Church of England, we have the following confirmation of the above remark. "Concerning the testimony of the fathers, the Church of England hath observed the same wise moderation in her judgment and use of them also; nowhere judging of them as unliable to error, according to the arguing of the 21st article. Because they are but men, and sometimes have erred in things pertaining to God; neither hath our Church any where swallowed their errors, through the veneration of their piety and antiquity.—Yet, because of their proximity to the apostolic times and the just authority in the Church, which for their learning and piety they have obtained, and all along hath been given them, our Church in her monuments gives a great deference to their judgment, testimony and practice. Thus in the 31st canon it is written, 'Forasmuch as the ancient fathers of the Church, led by the example of the apostles, appointed, &c., we, following their holy and religious example, do constitute and decree—and again, canon 32, according to the judgment of the ancient fathers and the practice of the primitive Church, we do ordain. And again in canon 60—forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the apostles' times, that, &c., we therefore will and appoint,' &c. In king Edward the Sixth's proclamation, before the Common Prayer-book, the reason for our forms and rites is justified from the practice of the primitive Church, and in the preface concerning the service of the Church. Here you have an order for prayer and reading the holy Scripture much agreeable to the mind and purpose of the old fathers. And in many other places where they are named, and where they are not named, the footsteps of their ancient piety have very discernible impressions throughout the whole constitution of the Church. Wherefore, he says, "Let such authority and reverence be continued to the ancient and orthodox fathers, as may be subject to the determination, truth and authority of the holy Scriptures. For always the ancient fathers themselves refused any other kind of honor or respect, frequently admonishing the reader, that he admits their opinions or interpretation but as far as he sees them agree with the holy writings."

† Neither is there any impropriety in the language of our worship, only as language, which is the clothing of our thoughts, must of course wear old, as doth a garment, so, as a garment, some words and phrases of ancient usage have been changed into terms suitable to the language of the present time. Now this is no proof of impropriety in the sense, which is not itself changed, but only clothed anew. However, this alteration hath and must always happen even to the word of God, the holy Bible, which, through the variations of language is forced, age after age, to get into new translations, as into new raiment, to preserve itself from the derision, from the cruel mockings of the scorner. For the same reason and by the same steps as the Bible, our liturgy hath reformed its language, "for the more perfect rendering (as the Church alleges) not only such portions of holy Scripture as are inserted into it, but also such other passages, which, through the decays of time became obsolete, or of doubtful signification," and so liable to scorn and misconstruction. Not but the old language is well retained at the altar, being venerable for its age, as those who wait at it are for their gray hairs: ancient language and ancient men, if they offend not through decay, give a reverence and dignity to that solemn work.—*Bisse's Beauty of Holiness in the Book of Common Prayer*, p. 16.

* Now what is this doxology to the eternal Trinity thus enlarged and perfected, but that of the Church in heaven, which worships before the throne, crying "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And as they above repeat it continually, it can be no blame in us to do it frequently. And truly this form of sound and excellent words being so often rehearsed in our service, and that alternately by the minister and people, and thus mutually exciting and confirming each other's faith, it must be their best guard against the attempts of some moderns, whereof one is so wild as to revive that very corruption of Arius, saying "Glory be to the Father, by the Son, in the Holy Ghost."—*Bisse's Beauty of Holiness in the Book of Common Prayer.*

† The Gloria in Excelsis was also called the angelical hymn, from beginning with the words of the song of the angels, "Glory be to God on high." This was chiefly used in the communion service.

The Trisagion, or Cherubical hymn, was originally in these words—"Holy! holy! holy! Lord God of hosts; heaven and earth are full of thy glory; who are blessed for ever. Amen." This was formerly used in the middle of the communion service.

The hallelujah was generally sung upon Easter-day, and was used by all the people. Augustine terms it the Christian's sweet call, whereby they invited one another to sing praises unto Christ.

‡ However clearly soever the doctrine of justification by faith in Christ is set forth in our articles and homilies, yet it is much more effectually done by interweaving of it in all our prayers and offices, making it the Alpha and Omega of the Prayer-book as it is of the Bible.—Well did Luther call this blessed doctrine "Articulus stantis vel cadentis ecclesiæ." No Church can enjoy the blessing of heaven except this great cardinal truth be clearly, emphatically, continually, and most earnestly preached. The Prayer-book does its part, let the ministry do theirs. It is said that a certain builder being engaged to construct a large and splendid temple, resolved to perpetuate his name, not by engraving on one of the stones or pillars, but by so arranging all the parts of the front thereof, the windows, doors, projections, recesses, etc., that when the whole was finished, to the astonishment of all, there was the name of the architect, standing forth in bold relief, and so incorporated with the house that both must stand or fall together. So has this great truth been interwoven with the liturgy and offices of the Church that to obliterate it, you must destroy the whole.

§ It is related of the celebrated Dr. Samuel Johnson, the giant of English literature, that breakfasting on a certain occasion with a friend, and perceiving that in saying grace he omitted the name of Christ, he was much affected and earnestly remonstrated with him on the subject, begging that he would never again be guilty of such an omission.

No condition will of itself bring contentment, unless the mind be brought to it. Adam was not easy, no, not in paradise, nor the angels in their first estate.

From the Church of England Quarterly Review.

MILTON AND THE CHURCH.

Mr. Bowles has observed three marked stages in Milton's disposition: first, when beautiful, amiable, and ingenuous in *youth*, he wrote Allegro and Penseroso, poems having the light and shades of his poetical mind; a second, when stern and intolerant by political and religious warfare, with his eyes still intently turned to the time when he should have calm and delightful communion with the muses; thirdly, when in old age all the lofty visions of earthly perfection faded in disappointment—when his great mind was again thrown upon itself in solitude—when the lofty idealities of his visionary dreams passed away, and left him alone, with his thoughts elevated, indeed, "above the visible diurnal sphere," but "with solitude and darkness compassed round;" yet still mentally gazing with glowing inspiration on the great vision of Paradise Lost. In each of these stages the contemplation finds something delightful to dwell upon; yet never does he shine with so mild a lustre to the Christian's eye, as in that early summer-day of his life when his hyacinthine locks, his snowy forehead, and the delicate purity of his complexion, obtained for the youthful student of Christ's, the title of the lady of his college. The mulberry tree, which tradition has sanctified as having been planted by his hand, still flourishes in the pleasant garden of his college. The winds have, indeed, sadly shattered its beauty, but the boughs are now carefully supported, and the trunk protected by a partial covering of lead. The vitality of the tree, like the poetry of its planter, seems unaffected by the ravages of time; in the summer it is laden with fruit, of which more than two bushels, we have been told, were gathered in the last season. Many are the devout pilgrimages to this shrine; and some months ago a slip was sent to one of the remotest settlements of South America. Undoubtedly the memory of departed poetry and genius imparts a consecrated and a healthful influence to the ground their feet have trod, or in whose bosom their ashes repose. The strains of the gentle Herbert steal over the mind with sweeter melody in the green lanes of Bemerton; and the solemn muse of Young warns us with a more affecting earnestness amid the melancholy churchyard of Welwyn.

The second stage of the poet's life is full of melancholy reflection; intolerant, bitter, overflowing with hostility to the Church, he denounced the Episcopacy as a "tyrannical duncery," and prayed that a "dead sea of subversion" might sweep it away for ever. It may be interesting to inquire at what period of our history he thus sought to drive the ruinous ploughshare of desolation over every thing venerable, precious, and noble; to tear up the roots of Episcopal dignity, and prepare the soil for the reception of his own visionary doctrines. Was the Church wasting in the old age of decay, decrepitude, or exhaustion? Who that is acquainted with a single page of our history, but will remember that the majestic growth of learning overshaded the land? When was it that this "tyrannical duncery" abounded "to the ruin of all true learning?" Were the lips of ministers of the holy temple no longer touched with fire from the altar? Was the voice of Christian eloquence dumb? Were the treasures of Christian erudition passed away? What a cloud of witnesses surrounds us at the summons! Never did the beauty of holiness or the spirit of pure imagination glow with clearer lustre than in the mild and long-suffering erudition of Usher; the lucid arguments of Davenant; the patient persuasiveness of Bramhall; and the glorious enthusiasm of Taylor, a genius scarcely second to that of Milton. Yet these names were recollected only to be despised! Where, alas, was the remembrance of the Seer of Winton* then? of the cathedral's "dim religious light?" of the music that lifted the soul to God? Thus it is that the burning intemperance of a misguided zeal spreads itself through the mental frame, until the eyes of the understanding become inflamed and blinded by the intoxicating poison.

A recent critic has expressed his belief that the efforts of Hall and Usher would have preserved the Church, if Milton had not brought the bitterness of his pen to the controversy; but there is no foundation for the charge. That his violent intemperance of wrath stimulated the excited feelings of the people, cannot be denied; but he only fanned the flame, he did not light it. The time of the visitation of the Church was come, and she fell beneath the reiterated attacks of her infuriate opponents; but she fell only to rise again with renovated youth and lustre; she flourished like the palm tree by pressure,† she grew glorious by opposition, she waxed mighty through persecution; her strength was perfected in weakness; her truth was demonstrated by objections; and even the "dead sea of subversion," though it effaced the beauty of the vineyard, left a more fruitful soil behind its retiring waters.

FREENESS OF SALVATION.

When, by our believing in Christ, we have obtained power and grace to repent of our sins, then we may, and ought to trust in him also for the pardon of those sins, which we have thus repented of, stedfastly believing, that how many and great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God hath absolved us of them all for Christ's sake, and hath accepted of that death and punishment which his Son underwent in our nature, as if it had been undergone by us in our persons; so as to be now as perfectly reconciled to us; yea, that he doth not only pardon and forgive us what is past, but he reckons us in the number of righteous persons, and accepts of us as such, in his beloved Son, who, knowing no sin in himself, "was made sin for us, that we might be made the righteousness of God in him." And not only our persons, but that our actions also, even our sincere, though imperfect duties and good works, are all acceptable to God through Jesus Christ our Lord; and that being thus justified by him in time, we shall be glorified with him for evermore. Consider this, and tell me what you think of a Saviour; one who can save you from your sins, and from the wrath of God that is due unto you for them? one that can reconcile Almighty God to you, and you to him? One who can alter your estate and disposition too, so as to make you equal to the holy angels themselves both in grace and glory? How happy would the fiends of hell account themselves if they had such a Saviour! How earnestly would they flock after him, and strive which should embrace and love him most; which should serve and please him best, that so they might be restored by him to their former estate again! Yet this is a happiness which they can never hope for, it being designed only for mankind in general. But all may not only hope for it if they will; nay, it is God's pleasure and command you should; for he would have all men to be saved, and, by consequence, you among the rest. And therefore if any of you be not, the only reason is, because "ye will not," as Christ said, "come to me, that ye might have life;" and no wonder, then, if you be not saved, when ye will not come to him who alone can do it. Christ was weary, that we might rest; he hungered, that we might eat the bread of life, and thirsted, that we might drink the water of life. He grieved, that we might rejoice, and became miserable to make us happy. He was apprehended, that we might escape; accused, that we might be acquitted; and condemned, that we might be absolved. He died, that we might live; and was crucified by men, that we might be justified before God. In brief, "he was made sin for us, that we might be made the righteousness of God in him."—*Bishop Beveridge.*

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* See Milton's verses on the death of Bishop Andrews.
† Jeremy Taylor.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.

Patrick, Lowth, and Whitby's Commentaries, 5 vols, 4to.
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicennius, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.

And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.

Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.

The attention of the clergy and students is particularly invited to this work.

Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.

Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—

Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1 3wi.

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